CERTAINE

SERMONS OR HOMILIES,

appointed to be read *in Churches.*

In the time of the late Queene ELIZABETH *of famous memory.*

And now thought fit to be reprinted *by authority from the Kings most Excellent Majesty.*

LONDON,
Printed by *R. H.* and *J. N.* for *Richard Whitaker*, and are to be sold at his Shop at the Kings Armes in St. *Pauls* Church-yard.

1640.

THE PREFACE, AS IT WAS PUBLI-shed in the yeere, 1562.

CONcerning how neceſſary it is, that the Word of God, which is the onely food of the ſoule, and that moſt excellent Light that we muſt walke by, in this our dangerous pilgrimage, ſhould at all convenient times be preached unto the people, that thereby they may both learn their duety toward God, their Prince, and their neighbours, according to the minde of the holy Ghoſt, expreſſed in the Scriptures; And alſo to avoide the manifold enormities which heretofore by falſe Doctrine have crept into the Church of God: and how that all they which are appointed Miniſters, have not the gift of preaching ſufficiently to inſtruct the people, which is committed unto them, whereof great inconveniences might riſe, & ignorance ſtill be maintained, if ſome honeſt remedie be not ſpeedily found, and provided. The Queenes moſt excellent Majeſty tendring the ſoules health of

her loving Subjects, and the quieting of their conſciences, in the chiefe, and principall points of Chriſtian Religion, and willing alſo by the true ſetting forth, and pure declaring of Gods Word, which is the principall Guide, and Leader unto all godlineſſe, and vertue, to expell and drive away aſwell all corrupt, vicious, and ungodly living, as alſo erroneous and poyſoned doctrines, tending to ſuperſtition, and Idolatry: hath by the advice of her moſt Honorable Counſellours, for her diſcharge in this behalfe, cauſed a book of *Homiles*, which heretofore was ſet forth by her loving Brother, a Prince of moſt worthy memory *Edward* the ſixt, to be printed anew, wherein are contained certaine wholſome, and godly exhortations, to move the people to honor and worſhip Almighty God, and diligently to ſerve him, every one according to their degree, ſtate, and vocation. All which *Homilies*, her Majeſty commandeth, and ſtraightly charged all Parſons Vicars, Curats, and all other having ſpirituall cure, every Sunday, and holiday in the yeere, at the minſtring of the holy *Communion*, or if there be no *Communion* miniſtred that day, yet after the Goſpell, and Creed, in ſuch order, and place as is appointed in the Booke of *Common Prayer*, to read, and declare to their Pariſhioners plainely, and diſtinctly one of the ſayd *Homilies*, in ſuch order as they ſtand in the booke, except there be a Sermon, according as it is enjoyned in the booke of her Highneſſe Injunctions, and then for that caue onely, and for none other, the

reading

reading of the ſaid *Homily* to be deferred unto the next Sunday, or Holiday following. And when the foreſaid booke of *Homilies* is read over, her Majeſties pleaſure is, that it be repeated, and read againe, in ſuch like ſort as was before preſcribed. Furthermore, her Highneſſe commandeth, that notwithſtanding this order, the ſaid Eccleſiaſticall perſons ſhall read her Majeſties Injunctions, at ſuch times, and in ſuch order, as is in the booke thereof appointed: And that the *Lords Prayer*, the *Articles of the Faith*, and the ten *Commandements*, be openly read unto the people, as in the ſaid Inſtructions is ſpecified, that all her people, of what degree or condition ſoever they be, may learne how to invocate, and call upon the Name of God, and know what duety they owe both to God and man: ſo that they may pray, believe, and worke according to knowledge, while they ſhall live here; and after this life be with Him that with his blood hath bought us all. *To whom with the Father and the Holy Ghoſt, be all honour and glory for ever.*

Amen.

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A FRUITFULL EXHORTATION

To the Reading, and knowledge of *Holy Scripture.*

VNto a Christian man there can be nothing either more necessary, or profitable, then the knowledge of holy Scripture: for as much as in it is contained GODS true Word setting forth his glory, and also mans duty, And there is no truth nor doctrine necessary for our justification, and everlasting salvation, but that is (or may be) drawne out of that Fountaine, and Well of truth. Therfore as many as be desirous to enter into the right, and perfect way unto GOD, must apply their minds to know holy Scripture, without the which they can neither sufficiently know GOD, and his will, neither their office and duty. And as drinke is pleasant to them that be dry, and meate, to them that be hungry: so is the reading, hearing, searching, and studying of holy Scripture to them that be desirous to know GOD or themselves, and to do his will. And their stomacks only do loathe and abhorre the heavenly knowledge, and foode of GODS Word, that be so drowned in worldly vanities, that they neither savor GOD, nor any godlinesse: for that is the cause why they desire such vanities rather then the true knowledge of GOD. As they that are sicke of an ague, whatsoever they eate, and drinke (though it be never so pleasant) yet it is as bitter to them as Wormewood, not for the bitternesse of the meate, but for the corrupt, and bitter humor that is in their owne tongue, and mouth: even so is the swetnesse of GODS Word bitter, not of it selfe, but only unto them that have their minds corrupted with

The praise of holy Scripture.

The perfection of holy Scripture.

The knowledge of holy Scripture is necessary

To whom the knowledge of holy Scripture is sweet, and pleasant.

Who be enemies to holy Scripture.

An apt similitude, declaring of whom the Scripture is abhorred.

with long custom of sin and love of this World. Therefore forsaking the corrupt judgment of fleshly men, which care not but for their carkeise: let us reverendly heare and reade holy Scripture, which is the food of the Soule. Let us diligently search for the Well of Life in the books of the Old and new Testament, and not to run to the stinking puddles of mens traditions (devised by mens imaginations) for our justification, and salvation. For in holy Scripture is fully contained what we ought to doe, and what to eschue: what to beleeve, what to love, and what to looke for at GODS hand at length. In these books we shall finde, the Father from whom, the Sonne by whom, and the holy Ghost, in whom all things have their being and keeping up, and these three Persons to be but one GOD, and one substance. In these books we may learne to know our selves, how vile, and miserable we be, and also to know GOD, how good he is of himselfe, and how he maketh us, and all creatures partakers of his godnesse. We may learne also in these Bookes to know GODS will, and pleasure, as much as (for this present time) is convenient for us to know. And (as the great Clerke, and godly Preacher Saint John Chrysostome saith) whatsoever is required to the salvation of man, is fully contained in the Scripture of GOD. He that is ignorant, may there learne, and have knowledge. He that is hard-hearted, and an obstinate sinner, shall there finde everlasting torments (prepared of GODS justice) to make him afraid, and to mollifie or soften him. He that is oppressed with misery in this world, shall there find relefe in the promise of everlasting life, to his great consolation, and comfort. He that is wounded by the Devill unto death, shall finde there medicine whereby he may be restored againe unto health. If it shall be requisite to teach any truth, or reprove false doctrine, to rebuke any vice, to commend any vertue, to give good counsell, to comfort or exhort, or to do any other thing requisite for our salvation, all those things (saith Saint Chrysostome) we may learne plentifully of the Scripture. There is (saith Origenius) abundantly enough, both for men to eate, and children to suck. There is, whatsoever is meet for all ages, and for all degrees, and sorts of men. These Bookes therefore ought to be much in our hands, in our eyes, in our eares, in our mouthes, but most of all in our hearts. For the Scripture of GOD is the heavenly meate of our soules, the hearing, and keeping of it making us blessed, sanctifieth us, and maketh us holy, it turneth our soules, it is a light lanthorne to our feet, it is a sure, stedfast, and everlasting instrument of salvation, it giveth wisdome to the humble, and lowly hearts, it comforteth, maketh glad, cheereth, and cherisheth our conscience: it is a more excellent jewell or treasure, then any gold or precious stone: it is more sweet then honey, or honey combe: it is called the best part, which Mary did choose, for it hath in it everlasting life: for they be GODS instruments ordained for the same purpose. They have power to turne through GODS promise, and they be effectuall through GODS assistance, and (being received in a faithfull heart) they have ever an heavenly spirituall working in them: they are lively, quick, and mighty in operation, and sharper then any two edged sword, and enter

through

An exhortation unto the diligent reading & searching of the holy Scripture. *Matth.* 4.

The holy Scripture is a sufficient doctrine of our salvation

What things we may learne in the holy Scripture.

Holy Scripture ministreth sufficient doctrine of all degrees, and ages. *Matth.* 4. *Luke.* 3. *John.* 17. *Psalme* 19.

What commodities, and profits the knowledge of holy Scripture bringeth.

Luke 10.

John 6.

thorow, even to the dividing asunder of the soule, and the spirit, of the joynts, and the marrow. Christ calleth him a wise builder, that buildeth upon his Word, upon his sure and substantiall foundation. By this Word of GOD, we shall be judged: for the Word that I speake (saith Christ) is it that shall judge in the last day. He that keepeth the Word of Christ, is promised the love and favor of God, and that he shall be the dwelling place or Temple of the blessed Trinity. This Word, whosoever is diligent to reade, and in his heart to print that he readeth, the great affection to the transitory things of this world shall be minished in him, and the great desire of heavenly things (that be therein promised of God) shall encrease in him. And there is nothing that so much strengtheneth our faith and trust in God, that so much keepeth up innocency, and pureness of heart, and also of outward godly life and conversation, as continuall reading, and recording of GODS Word. For that thing, which (by continuall use of reading of holy Scripture, and diligent searching of the same) is deeply printed, and graven in the heart, at length turneth almost into nature. And moreover, the effect, and vertue of GODS Word is, to illuminate the ignorant, and to give more light unto them that faithfully and diligently read it, to comfort their hearts, and to encourage them to perform that which of GOD is commanded. It teacheth patience in all adversity: in prosperity humblenesse: what honour is due unto GOD, what mercy, and charity to our neighbour. It giveth good counsell in all doubtfull things. It sheweth of whom we shall look for ayd and help in all perils, and that GOD is the only giver of victory, in all battels and temptations of our enemyes, bodily and ghostly. And in reading of GODS Word he profiteth not most alwaies that is most ready in turning of the book or in saying of it without book, but he that is most turned into it, that is most inspired with the holy Ghost, most in his heart, and life, altered, and changed into that thing which he readeth: he that is daily lesse and lesse proud, lesse wrathfull, lesse covetous and lesse desirous of worldly and vaine pleasures: he that dayly (forsaking his old vicious life) increaseth in vertue more and more. And to be short, there is nothing that more maintaineth godlynesse of the mind, and driveth away ungodlynesse, then doth the continuall reading or hearing of Gods Word, if it be joyned with a godly mind, and a good affection, to know, and follow Gods will. For without a single eye, pure intent, and good minde, nothing is allowed for good before GOD. And on the other side, nothing more darkneth Christ, and the glory of GOD, nor bringeth in more blindnesse and all kinds of vices, then doth the ignorance of GODS Word.

Heb. 4.

Mat. 7.

John 12.

John 14.

1 Reg. 14. 2 par. 20. 1 Cor. 15. 1 John 5.

Who profit most in reading Gods Word.

Esay 5. Mat. 21. 1 Cor. 14.

What discommodities the ignorance of Gods word bringeth.

The ſecond part of the Sermon of the knowledge of holy Scripture.

IN the firſt part of this Sermon, which exhorteth to the knowledge of holy Scripture, was declared wherefore the knowledge of the ſame is neceſſary, & profitable to all men, and that by the true knowledge, and underſtanding of Scripture, the moſt neceſſary points of our duty towards God, and our neighbours are alſo knowne. Now as concerning the ſame matter, you ſhall heare what followeth. If we profeſſe Chriſt, why be we not aſhamed to be ignorant in his doctrine? Seeing that every man is aſhamed to be ignorant in that learning which he profeſſeth. That man is aſhamed to be called a Philoſopher, which readeth not the bookes of Philoſophy, and to be called a Lawyer, and Aſtronomer, or Phyſition, that is ignorant in the bookes of Law, Aſtronomy, and Phyſicke. How can any man then ſay that he profeſſeth Chriſt, and his Religion, if he will not apply himſelfe (as farre forth as he can or may conveniently) to read, and heare, and ſo to know the bookes of Chriſts Goſpell, and doctrine? Although other ſciences be good, and to be learned, yet no man can deny, but this is the chiefe, and paſſeth all other incomparably. What excuſe ſhall we therefore make (at the laſt day before Chriſt) that delight to heare or reade mens fantaſies, and invention, more then his moſt holy Goſpell? And will finde no time to do that which chiefely (above all things) we ſhould doe, and will rather read other things then that, for the which we ought rather to leave reading of all other things. Let us therefore apply our ſelves, as farre forth as we can have time, and leaſure to know GODS Word, by diligent hearing, and reading thereof, as many as profeſſe GOD, and have faith, and truſt in him. But they that have no good affection to GODS Word (to colour this their fault) alledge commonly two vaine, and fained excuſes, Some go about to excuſe them by their owne frailenеſſe, and fearefulneſſe, faining that they dare not read holy Scripture, leaſt through their ignorance, they ſhould fall into any error, Other pretend that the difficulty to underſtand it, and the hardneſſe thereof is ſo great, that it is meete to be read only of Clearkes, and learned men. As touching the firſt: Ignorance of GODS Word, is the cauſe of all error, as Chriſt himſelfe affirmed to the Sadduces, ſaying, that they erred, becauſe they knew not the Scripture. How ſhould they then eſchew error, that will be ſtill ignorant? And how ſhould they come out of ignorance, that will not read nor heare that thing which ſhould give them knowledge? He that now hath moſt knowledge, was at the firſt ignorant, yet he forbare not to read, for feare he ſhould fall into error: but he diligently read leſt he ſhould remaine in ignorance, and through

Gods Word excelleth all ſciences.

Vaine excuſes diſſwading from the knowledge of Gods Word. The firſt, The ſecond.

Math. 22.

throughe ignorance in erroꝛ, And if you will not know the truth of GOD (a thing moſt neceſſary foꝛ you) leſt you fall into erroꝛ, by the ſame reaſon you may then lie ſtill, and neuer go, leaſt (if you goe) you fall in the mire: noꝛ eate any good meate, leaſt you take a ſurfeit noꝛ ſow your corne, noꝛ labor in your occupation, noꝛ uſe your merchandiſe, foꝛ feare you loſe your carde, your labour, your ſtock, and ſo by that reaſon, it ſhould be beſt foꝛ you to liue idly, and neuer to take in hand to do any manner of good thing, leſt peraduenture ſome euill thing may chance thereof. And if you be afraid to fall into erroꝛ, by reading of holy Scripture: I ſhall ſhew you how you may read it without danger of erroꝛ, Read it humbly with a meeke and lowly heart, to the intent you may glorifie GOD, and not your ſelfe, with the knowledge of it: and read it not without daily praying to GOD, that he would direct your reading to good effect: and take upon you to expound it no further then you can plainly underſtand it. Foꝛ (as Saint Auguſtine ſaith) the knowledge of holy Scripture, is a great, large, and a high place, but the doꝛe very low, ſo that the high and arrogant man cannot run in: but he muſt ſtoop low, and humble himſelf, that ſhall enter into it. Preſumption, and arrogancy are the mother of all erroꝛ: and humility tendeth to feare no erroꝛ. Foꝛ humility will only ſearch to know the truth, it will ſearch & bring together one place with another, and where it cannot finde out the meaning, it will pray, it will aske of other that know, and will not preſumptuouſly, and raſhly define any thing, which it knoweth not. Therefoꝛe the humble man may ſearch any truth boldly in the Scripture, without any danger of erroꝛ. And if he be ignoꝛant, he ought the moꝛe to read, and ſearch the holy Scripture, to bring him out of ignoꝛance. I ſay not nay, but a man may profit with only hearing, but he may much moꝛe profit, with both hearing and reading. This haue I ſayd, as touching the feare to read, throughe ignoꝛance of the perſon. And concerning the hardneſſe of Scripture, he that is ſo weake that he is not able to bꝛooke ſtrong meate, yet he may ſuck the ſweet and tender Milke, and deferre the reſt, untill he waxe ſtronger, and come to moꝛe knowledge. Foꝛ GOD receiueth the learned, and unlearned, and caſteth away none, but is indifferent unto all. And the Scripture is full, as well of low valleys, plaine, wayes, and eaſie foꝛ euery man to uſe, and to walke in: as alſo of high Hils, and Mountaines, which few men can climbe unto. And whoſoeuer giueth his minde to holy Scripture with diligent ſtudy, and burning deſire, it cannot be (ſaith Saint Chryſoſtome) that he ſhould be left without help. Foꝛ eyther GOD Almighty will ſend him ſome godly Doctoꝛ, to teach him: as he did to inſtruct the Eunuch, a nobleman of Ethiope, and Treaſurer unto Quéene Candace, who hauing affection to reade the Scripture (although he underſtood it not) yet foꝛ the deſire that he had unto GODS Woꝛd, GOD ſent his Apoſtle Philip to declare unto him the true ſenſe of the Scripture that he read: oꝛ elſe, if we lacke a learned man to inſtruct, and teach us, yet GOD himſelfe from aboue will giue light unto our minds, and teach us thoſe things which are neceſſary foꝛ us, and wherein we be ignoꝛant. And in another place Chryſoſtome

How moſt commodiouſly and without all perill the holy Scripture is to be read.

Scripture in ſome places is eaſie, and in ſome places hard to be underſtood.

God leaueth no man untaught that hath good will to know his Word.

How the knowledge of the Scripture may be attained unto. *Mat.* 7.

faith, that mans humane, and worldly wisedome or science is not needfull to the understanding of Scripture, but the revelation of the holy Ghost, who inspireth the true meaning unto them, that with humility, and diligence doe search therefore. He that asketh, shall have, and he that seeketh, shall finde, and he that knocketh, shall have the doore open. If we read once, twice, or thrice, and understand not, let us not cease so, but still continue reading, praying, asking of other, and so by still knocking (at the last) the doore shall be opened (as Saint Augustine saith,) although many things in the Scripture be spoken in obscure mysteries, yet there is nothing spoken under darke mysteries in one place, but the selfe same thing in other places, is spoken more familiarly, and plainely, to the capacity both of learned and unlearned. And those things in the Scripture that be plaine to understand, and necessary for salvation, every mans duty is to learne them, to print them in memory, and effectually to exercise them. And as for the darke mysteries, to be contented to be ignorant in them, untill such time as it shall please GOD to open those things unto him. In the meane season, if he lacke either aptnesse or opportunity, GOD will not impute it to his folly: but yet it behoveth not, that such as be apt, should set aside reading, because some other be unapt to read: nevertheless, for the hardnesse of such places, the reading of the whole ought not to be set a part. And briefly to conclude, (as Saint Augustine saith) by the Scripture, all men be amended, weake men be strengthened, and strong men be comforted. So that surely, none be enemies to the reading of GODS Word, but such as either be so ignorant, that they know not how wholsome a thing it is: or else be so sick, that they hate the most comfortable medicine that should heale them: or so ungodly, that they would with the people still to continue in blindnesse, and ignorance of GOD.

A good rule for the understanding of Scriptures.

No man is excepted from the knowledge of Gods Word.

What persons would have ignorance to continue.

Thus we have briefely touched some part of the commodities of GODS holy Word, which is one of GODS chiefe, and principall benefits, given, and declared to mankind here in Earth. Let us thanke GOD heartily, for his great, and speciall gift, beneficiall labour, and Fatherly providence. Let us be glad to receive this pretious gift of our heavenly Father. Let us heare, read, and know these holy rules, injunctions, and statutes of our Christian Religion, and upon that we have made profession to GOD at our baptisme. Let us with feare, and reverence lay up (in the Chest of our hearts) these necessary, and fruitfull lessons. Let us night, and day muse, and have meditation, and contemplation in them. Let us ruminate, and (as it were) chew the cudde, that we may have the sweet jure, spirituall effect, marrow, bony, kernell, taste, comfort and consolation of them. Let us stay, quiet, and certifie our consciences, with the most infallible certainty, truth, and perpetuall assurance of them. Let us pray to GOD (the only author of these heavenly studies) that we may speake, think, believe, live, and depart hence, according to the wholesome doctrine, and veritye of them. And by that meanes, in this world we shall have GODS defence, favor, and grace, with the unspeakeable solace of peace, and quietnesse of conscience

The holy Scripture is one of Gods chiefe benefits.

The right reading, use, and fruitfull studying in holy Scripture. *Ps.* 50.

ſcience, and after this miſerable life, we ſhall enioy the endleſſe bliſſe, and glory of heaven: which he grant us all that died for us all, Jeſus Chriſt: to whom with the Father, and the holy Ghoſt, be all honor, and glory, both now, and everlaſtingly.

A SERMON OF THE MISERY of mankind, and of his condemnation to death everlaſting, by his own ſinne.

THE holy Ghoſt, in writing the holy Scripture, is nothing more diligent then to pull down mans vain glory, and pride, which of all vices is moſt univerſally grafted in all mankinde, even from the firſt infection of our firſt father Adam. And therefore we read in many places of Scripture, many notable leſſons againſt this old rooted vice, to teach us the moſt commendable vertue of humility, how to know our ſelves, and to remember what we be of our ſelves. In the book of Geneſis, Almighty God giveth us all a title, and name in our great grandfather Adam, which ought to warne us all to conſider what we be, whereof we be, from whence we came, and whither we ſhall, ſaying thus, In the ſweat of thy face ſhalt thou eate thy bread, till thou be turned againe into the ground: for out of it waſt thou taken, in as much as thou art duſt, into duſt ſhalt thou be turned againe. Here (as it were in a glaſſe) we may learne to know our ſelves to be but ground, earth, and aſhes, and that to earth, and aſhes we ſhall returne, *Geneſis 3.*

Alſo, the holy Patriarch Abraham did well remember this name, and title, duſt, earth and aſhes, appointed, and aſſigned by GOD to all mankinde: and therefore he calleth himſelfe by that name, when he maketh his earneſt prayer for Sodome and Gomorrhe. And we read that Judith, Eſther, Job, Jeremy, with other holy men and women in the old Teſtament, did uſe ſackcloth, and to caſt duſt, and aſhes upon their heads, when they bewayled their ſinfull living. They called, and cryed to GOD, for helpe, and mercy, with ſuch a ceremony of ſackcloth, duſt, and aſhes, that thereby they might declare to the whole world, what an humble, and lowly eſtimation they had of themſelves, and how well they remembred their *Judith 4, & 9, Job 13, Jere. 6, & 25.*

name, and title aforeſaid, their vile corrupt, fraile nature, duſt, earth,
Wiſ. 7. and aſhes. The booke of Wiſedome alſo willing to pull downe our proud ſtomacks, moveth us diligently to remember our mortall, and earthly generation, which we have all of him that was firſt made: and that all men, aſwell Kings as ſubjects, come into this world, and goe out of the ſame in like ſort: that is, as of our ſelves full miſerable, as we may daily ſee. And Almighty GOD commanded his Prophet Eſay to make
Eſay 42. a Proclamation, and cry to the whole world: and Eſay asking, What ſhall I cry? The Lord anſwered, Cry, that all fleſh is graſſe, and that all the glory thereof, is but as the flower of the Field, when the graſſe is withered, the flower falleth away, when the winde of the Lord bloweth upon it. The people ſurely is graſſe, the which drieth up, and the flower faideth away. And the holy man Job, having in himſelfe great experience of the miſerable and ſinfull eſtate of man, doth open the ſame to
Job 14. the world in theſe words, Man (ſayth he) that is borne of a woman living but a ſhort time, is full of manifold miſeries, he ſpringeth up like a flower, and fadeth againe, vaniſheth away as it were a ſhaddow, and never continueth in one ſtate, And doſt thou judge it meet (O Lord) to open thine eyes upon ſuch a one, and to bring him to judgment with thee? who can make him cleane, that is conceived of an uncleane ſeede? And all men of their evilneſſe, and naturall proneſſe, be ſo univerſally given to ſinne, that, (as the Scripture ſayth) GOD repented that ever he made man: and by ſinne his indignation was ſo much provoked againſt
Geneſis 7. the world, that he drowned all the world with Noahs flood, except Noah himſelfe, and his little houſhold. It is not without great cauſe, that the Scripture of GOD doth ſo many times call all men here in this
Jeremy 22, world by this word earth, O thou earth, earth, earth, ſaith Jeremy, heare the Word of the Lord, This our right name, calling, and title, earth, earth, earth, pronounced by the Prophet, ſheweth what wee be indeede, by whatſoever other ſtile, title, or dignity men do call us. Thus he plainly named us, who knoweth beſt, both what we be, and what we ought of right to be called. And thus he ſetteth us forth, ſpeaking by his faithfull Apoſtle Saint Paul, all men, Jewes and Gentiles, are under ſinne, there is none righteous, no not one: there is none that underſtandeth, there is none that ſeeketh after GOD, they are all gone out of the way, they are all unprofitable, there is none that doth good, no not one: their throat is an open ſepulchre, with their tongues they have uſed craft, and deceit, the poyſon of Serpents is under their lips, their mouth is full of curſing, and bitternеſſe, their feet are ſwift to ſhed blood, deſtruction, and wretchednеſſe are in their wayes, and the way of peace have they not knowne: there is no feare of GOD before their eyes: and in
Rom. 11. another place Saint Paul writeth thus, GOD hath wrapped all Nations in unbeliefe, that he might have mercy on all. The Scripture
Galat. 3. ſhutteth up all under ſinne, that the promiſe by the faith of Jeſus Chriſt,
Ephe. 2, ſhould be given unto them that believe. Saint Paul in many places paynteth us out in our colours, calling us the children of the wrath of GOD, when we be borne: ſaying alſo that we cannot thinke a good

thought

thought of our selves, much lesse can we say well, or do well of our selves, And the Wise man saith in the booke of Proverbs, The just man falleth seven times a day. The most tryed, and approved man Job, feared all his workes. Saint John the Baptist being sanctified in his mothers wombe, and praised before he was borne, being called an Angell, and great before the Lord, filled even from his birth with the holy Ghost, the preparer of the way of our Saviour Christ, and commended of our Saviour Christ to be more then a Prophet, and the greatest that ever was borne of a woman: yet he plainely granteth that he had need to be washed of Christ, he worthily extolleth, and glorifieth his Lord, and Master Christ, And humbleth himselfe as unworthy to unbuckle his shoes, and giveth all honor, and glory to GOD. So doth Saint Paul both oft and evidently confesse himselfe, that he was of himselfe ever sinning (as a most faithfull servant) all praise to his Master, and Saviour. So doth blessed Saint John the Evangelist, in the name of himselfe, and of all other holy men (be they never so just) make this open confession: If we say we have no sinne, we deceive our selves, and the truth is not in us: If we acknowledge our sinnes, God is faithfull and just to forgive our sinnes, and to cleanse us from all unrighteousnesse: If we say we have not sinned, we make him a lyer, and his word is not in us. Wherefore, the Wise man in the booke called Ecclesiastes, maketh this true, and generall confession, There is not one just man upon the earth that doth good, and sinneth not. And David is ashamed of his sinne, but not to confesse his sin. How oft, how earnestly, and lamentably doth he desire GODS great mercy for his great offences, and that GOD should not enter into judgement with him? And againe, how well weigheth this holy man his sinnes, when he confesseth that they be so many in number, and so hid, and hard to understand, that it is in a manner impossible to know, utter, or number them? Wherefore, having a true, earnest, and deepe contemplation, and consideration of his sinnes, and yet not comming to the bottome of them, he maketh supplication to GOD to forgive him his privy, secret, hid sinnes: to the knowledge of which we cannot attaine unto. He weigheth rightly his sinnes from the originall roote, and springhead, perceiving inclinations, provocations, stirrings, stingings, buds, branches, dregges, infections, tastes, feelings, and sents of them to continue in him still. Wherefore he sayth, Marke, and behold: I was conceived in sinnes: he sayth not sinne, but in the plurall number, sinnes, forasmuch as out of one (as a fountaine) spring all the rest. Our Saviour Christ saith, There is none good but GOD: and that we can doe nothing that is good without him, nor no man can come to the Father but by him. He commandeth us also to say, that we be unprofitable servants, when we have done all that we can doe. He preferreth the penitent Publicane, before the proud, holy, and glorious Pharise. He calleth himselfe a Physicion, but not to them that be whole, but to them that be sick, and have need of his salve for their sore. He teacheth us in our prayers, to reknowledge our selves sinners, and to aske righteousnesse, and deliverance from all evils, at our hea-

pro. 24.
Luke 1.
Mat. 3,
1 John 1, & 2,
Eccles. 7.
psalme 51,
psalme 113.
psal. 19
ps. 51.
Mark 10,
Luke 18,
John 15.
Luke 17.
Luke 18.
Mat. 9.

heavenly Fathers hand. He declareth that the sinnes of our owne hearts
Mat.12. doe defile our own selves. He teacheth that an evill word or thought deserveth condemnation, affirming that we shall give an account for every idle word. He saith, he came not to save, but the sheepe that were utterly lost, and cast away. Therefore few of the proud, full, learned, wise,
Matth.15. perfect, and holy Pharises were saved by him, because they justifyed themselves by their counterfeit holynesse before men. Wherefore (good people) let us beware of such hypocrisie, vaine-glory, and justifying of our selves.

The second part of the Sermon of the misery of man.

Albeit much as the true knowledge of our selves is very necessary to come to the right knowledge of GOD, ye have heard in the last reading, how humbly all good men alwaies have thought of themselves, and so think, and judge of themselves, are taught of God their Creator, by his holy Word: For of our selves we be crabtrees, that can bring forth no Apples. We be of our selves of such earth, as can but bring forth weeds, nettles, brambles, briers cockle, and darnell. Our fruits be declared in the fifth chapter to the Galatians. We have neyther faith, charity, hope,
Galat.5. patience, chastity, nor any thing elle that good is, but of GOD, and therefore these vertues be called there, the fruits of the holy Ghost, and not the fruits of man. Let us therfore acknowledge our selves before GOD (as we be indeed) miserable, and wretched sinners. And let us earnestly repent, and humble our selves heartily, and cry to GOD for mercy. Let us all confesse with mouth, and heart, that we be full of imperfections: Let us know our own workes, of what imperfection they be, and then we shall not stand foolishly, and arrogantly in our owne conceits, nor challenge any part of justification by our merits or workes. For truely there be imperfections in our best workes, we do not love GOD so much as we are bound to do, with all our heart, mind, and power: we doe not feare God so much as we ought to doe: we doe not pray to GOD, but with great and many imperfections: we give, forgive, believe, live, and hope unperfectly: we speake, thinke, and doe imperfectly: we fight against the Devill, the world, and the flesh imperfectly: Let us therefore not be ashamed to confesse plainly our state of imperfection: yea, let us not be ashamed to confesse imperfection, even in all our best workes. Let none of us be
Luke 5. ashamed to say with holy Saint Peter, I am a sinfull man. Let us say
Psalme 106. with the holy Prophet David, We have sinned with our fathers, we have
Luke 15. done amisse, and dealt wickedly: Let us all make open confession with the prodigall sonne to our father, and say with him, We have sinned against heaven, and before thee (O Father) we are not worthy to be called thy

sonnes

ſonnes. Let us alſo ſay with holy Baruch, O Lord our God, to us is worthily aſcribed ſhame, and confuſion, and to thy righteouſneſſe: We have ſinned, we have done wickedly, we have behaved our ſelves ungodly in all thy righteouſneſſe. Let us all ſay with the holy prophet Daniel, O Lord, righteouſneſſe belongeth unto thee, unto us belongeth confuſion. We have ſinned, we have done naughty, we have offended, we have fled from thee, we have gone backe from all thy precepts, and iudgements. So we learne of all good men in holy ſcriptures, to humble our ſelves, and to exalt, extoll, praiſe, magnifie and glorifie God. Baruch. 2. Dan. 9.

Thus we have heard how evill we be of our ſelves, how of our ſelves and by our ſelves, we have no goodneſſe, helpe, or ſalvation, but contrarywiſe, ſinne, damnation, and death everlaſting: which if we deeply weigh and conſider, we ſhall the better underſtand the great mercy of GOD, and how our ſalvation commeth only by Chriſt. For in our ſelves (as of our ſelves) we finde nothing, whereby we may be delivered from this miſerable captivity, into the which we were caſt, through the envy of the Devill by breaking of GODS Commandement, in our firſt parent Adam, We are all become uncleane, but we all are not able to cleanſe our ſelves, nor to make one another of us cleane. We are by nature the children of GODS wrath, but we are not able to make our ſelves the children, and inheritors of GODS glory. We are theepe that runne aſtray, but we cannot of our owne power come againe to the theepefold, ſo great is our imperfection, and weakeneſſe. In our ſelves therefore may we not glory, which (of our ſelves) are nothing but finfull: neither may we reioyce in any workes, that we doe, which all be ſo unperfect, and unpure, that they are not able to ſtand before the righteous iudgement ſeat of GOD, as the holy prophet David ſayth, Enter not into iudgement with thy ſervant (O Lord:) for no man that liveth ſhall be found righteous in thy ſight. To God therefore muſt we fly, or elſe ſhall we never finde peace, reſt and quietneſſe of conſcience in our hearts. For he is the Father of mercies, and GOD of all conſolation. He is the Lord, with whom is plenteous redemption: He is the GOD, which of his owne mercy ſaveth us, and ſetteth out his charity, and exceeding love towards us, in that of his owne voluntary goodneſſe, when we were periſhed, he ſaved us, and provided an everlaſting Kingdome for us. And all theſe heavenly treaſures are given us, not for our owne deſerts, merits, or good deeds (which of our ſelves we have none) but of his mere mercy freely. And for whole ſake? Truely for Jeſus Chriſts ſake, that pure and undefiled Lambe of GOD. He is that dearely beloved Sonne, for whole ſake GOD is fully pacified, ſatisfied, and ſet at one with man. He is the Lambe of GOD which taketh away the ſinnes of the world, of whom onely it may be truely ſpoken, that he did all things well, and in his mouth was found no craft, or ſubtilty. None but he alone may ſay, The prince of the world came, and in me he hath nothing. And he alone may alſo ſay, Which of you ſhall reprove me of any fault? He is the high and everlaſting prieſt, which hath offered himſelfe once for all upon the Altar of the Croſſe, and with that one oblation hath made perfect for evermore them that are 2 Cor. 3. Pſal. 50. Eph. 2. 1 Pet. 2. Pſalme 143. 2 Cor. 1. Pſalme 130. John 1. 1 pet. 2. John 8. Heb. 7.

ſanci-

sanctified. He is the alone mediator betwéne GOD, and man, which
1 *John* 2. payd our ransome to GOD, with his owne blood, and with that hath he cleansed us from all sinne. He is the Physition which healeth all our diseases. He is that Sauiour which saueth his people from all their sinnes:
Mat. 1, To be short, he is that flowing, and most plenteous Fountaine, of whose fulnesse all we haue receiued. For in him alone are all the treasures of the wisedome and knowledge of God hidden. And in him, and by him, haue we from God the Father of all good things, partaining, either to the body or to the soule. O how much are we bound to this our heauenly Father for his great mercies, which he hath so plenteously declared vnto us in Christ Jesu our Lord, and Sauiour! What thankes worthy, and sufficient can we giue to him? Let us all with one accord burst out with joyfull voyce, euer praysing, and magnifying this Lord of mercy, for his tender kindnesse shewed vnto us in his dearely beloued Sonne Jesus Christ our Lord.

Hitherto haue we heard what we are of our selues: very sinfull, wretched, and damnable. Againe, we haue heard how that of our selues, and by our selues, we are not able eyther to thinke a good thought, or worke a good déede, so that we can finde in our selues no hope of saluation, but rather whatsoeuer maketh vnto our destruction. Againe, we haue heard the tender kindnesse, and great mercy of GOD the Father towards us, and how beneficiall he is to us for Christ sake, without our merits or deserts, euen of his owne meere mercy, and tender goodnesse. Now how these exceeding great mercyes of GOD set abroad in Christ Jesu for us, be obtained, and how we be deliuered from the captiuity of sinne, death, and hell, it shall more at large (with GODS helpe) be declared in the next Sermon. In the meane season, yea, and at all times let us learne to know our selues, our frailty, and weakenesse, without any craking or boasting of our owne good déedes, and merits. Let us also acknowledge the exceeding mercy of GOD towards us, and confesse, that as of our selues commeth all euill, and damnation: so likewise of him commeth all goodnesse, and saluation, as God himselfe sayth by the Pro-
Ose 13. phet Ose, O Israel, thy destruction commeth of thy selfe, but in me only is thy helpe, and comfort. If we thus humbly submit our selues in the sight of GOD, we may be sure that in the time of his visitation, he will lift us up vnto the kingdome of his dearely beloued Sonne Christ Jesu our Lord: To whom with the Father, and the Holy Ghost be all honor, and glory for euer. Amen.

A SERMON OF THE

Salvation of mankinde, by onely Christ our *Saviour, from sinne, and death everlasting.*

BEcause all men be sinners, and offenders against God, and breakers of his Law and commandements, therefore can no man by his own acts, workes, and deeds (seem they never so good) be justified, and made righteous before GOD: but every man of necessity is constrained to seeke for another righteousnesse or justification, to be received at Gods own hands, that is to say, the forgivenesse of his sinnes and trespasses, in such things as he hath offended. And this justification or righteousnesse, which we so receive of GODS mercy, and Christs merits, imbraced by faith, is taken, accepted, and allowed of GOD, for our perfect, and full justification. For the more full understanding hereof, it is our parts and duties ever to remember the great mercy of GOD, how that all the world being wrapped in sinne by breaking of the Law) GOD sent his only Sonne our Saviour Christ into this world, to fulfill the Law for us, and by shedding of his most precious blood, to make a sacrifice, and satisfaction, (or as it may be called) amends to his Father for our sinnes, to alswage his wrath and indignation conceived against us for the same.

The efficacy of *Christs* passion & oblation.

Insomuch that infants, being baptized, and dying in their infancy, are by his sacrifice washed from their sinnes, brought to GODS favor, and made his children, and inheritors of his kingdome of heaven. And they which in act or deed do sinne after their baptisme, when they turne againe to GOD unfainedly, they are likewise washed by his sacrifice from their sinnes, in such sort, that there remaineth not any spot of sinne, that shall be imputed to their damnation. This is that justification or righteousnesse which S. Paul speaketh of, when he sayth, No man is justified by the workes of the Law, but freely by fayth in Jesus Christ. And againe he sayth, We beleeve in Jesu Christ, that we be justified freely by the faith of Christ, and not by the workes of the Law, because that no man shall be justified by the workes of the Law. And although this justification be free unto us, yet it commeth not so freely unto us, that there is

Galat. 2.

no

no ranſome payd therefore at all. But here may mans reaſon be aſtonied, reaſoning after this faſhion: If a ranſome be payd for our redemption, then is it not giuen us freely. For a priſoner that payd his ranſome, is not let goe freely, for if he goe freely, then he goeth without ranſome: for what is it elſe to goe freely, then to be ſet at liberty without paying of ranſome? This reaſon is ſatisfied by the great wiſdome of God in this miſtery of our redemption, who hath ſo tempered his juſtice, and mercy together, that he would neither by his juſtice condemn us unto the euerlaſting captiuity of the Deuill, and his priſon of Hell, remedileſſe forever without mercy, nor by his mercy deliuer us clearely, without juſtice or payment of a full ranſome: but with his endleſſe mercy he ioyned his moſt upright, and equall juſtice. His great mercy he ſhewed unto us in deliuering us from our former captiuity, without requiring of any ranſome to be payd, or amends to be made on our parts, which thing by us had beene impoſſible to be done. And whereas it lay not in us, that to doe, he prouided a ranſome for us, that was the moſt precious body and blood of his owne moſt deare, and beſt beloued Sonne Jeſus Chriſt, who beeing his ranſome, fulfilled the Law for us perfectly. And ſo the juſtice of God, and his mercy did imbrace together, and fulfilled the miſtery of our Redemption. And of this juſtice, and mercy of God knit together, ſpeaketh S. Paul in the third chapter of the Romans, All haue offended, and haue need of the glory of GOD, but are juſtified freely by grace, by redemption which is in Jeſu Chriſt, whom GOD hath ſent forth to us for a reconciler, and peace-maker, through faith in his blood, to ſhew his righteouſneſſe. And in the tenth chapter Chriſt is the end of the Law unto righteouſneſſe, to every man that beleeueth. And in the 8 chap. That which was impoſſible by the Law, in as much as it was weake by the fleſh, GOD ſending his owne Sonne, in the ſimilitude of ſinfull fleſh, by ſinne, condemned ſinne in the fleſh, that the righteouſneſſe of the law might be fulfilled in us, which walke not after the fleſh, but after the ſpirit. In theſe aforeſaid places, the Apoſtle toucheth eſpecially three things, which muſt go together in our juſtification. Upon Gods part, his great mercy and grace: upon Chriſts part, juſtice, that is, the ſatisfaction of Gods juſtice, or the price of our Redemption, by the offering of his body, and ſhedding of his blood, with fulfilling of the Law perfectly, and throughly; and upon our part, true and liuely faith in the merits of Jeſus Chriſt, which yet is not ours, but by Gods working in us: ſo that in our juſtification, is not only Gods mercy, and grace, but alſo his juſtice, which the Apoſtle calleth the juſtice of God, and it conſiſteth in paying our ranſome, and fulfilling of the Law: and ſo the grace of God doth not ſhut out the juſtice of God in our juſtification, but only ſhutteth out the juſtice of man, that is to ſay, the juſtice of our workes, as to be merits of deſerving our juſtification. And therefore S. Paul declareth here nothing upon the behalfe of man, concerning his juſtification, but onely a true, and liuely faith, which nevertheleſſe is the gift of God and not mans only worke, without GOD: And yet that faith doth not ſhut out repentance, hope, loue, dread, and feare of God, to be ioyned with faith in every man that is juſtified, but it ſhutteth them out from the office.

Objection.

Anſwer.

Rom. 3.

Rom. 10.
Rom. 8.

Three things muſt go together in our juſtification.

office of justifying. So that although they be all present together in him that is justified, yet they justifie not altogether: Neither doth faith shut out the justice of our good workes, necessarily to be done afterwards of duty towards GOD (for we are most bounden to serve GOD, in doing good deeds, commanded by him in his holy Scripture, all the dayes of our life:) But it excludeth them, so that wee may not doe them to this intent, to bee made just by doing of them. For all the good workes that we can doe, bee unperfect, and therefore not able to deserve our justification: but our justification doth come freely by the meere mercy of GOD, and of so great, and free mercy, that whereas all the world was not able of themselves to pay any part towards their ransome, it pleased our heavenly Father of his infinite mercy, without any our desert or deserving, to prepare for us the most precious jewels of Christs body and blood, whereby our ransome might be fully payd, the Law fulfilled, and his justice fully satisfied. So that Christ is now the righteousnesse of all them that truly doe beleeve in him. He for them payd their ransome by his death. He for them fulfilled the Law in his life. So that now in him, and by him, every true Christian man may be called a fulfiller of the Law, forasmuch as that which their infirmity lacked, Christs justice hath supplied.

How it is to be understood, that Faith justifieth, without works.

The second part of the Sermon of Salvation.

YEE have heard of whom all men ought to seeke their justification, and righteousnesse, and how also this righteousnesse commeth unto men by Christs death, and merits: yee heard also how that three things are required to the obtayning of our righteousnesse, that is, GODS mercy, Christs justice,, and a true and a lively faith, out of the which faith springeth good workes. Also before was declared at large, that no man can be justified by his own good workes, that no man fulfilleth the Law, according to the strict rigour of the Law.

And Saint Paul in his Epistle to the Galatians proveth the same, saying thus, If there had beene any Law given, which could have justified, very righteousnesse should have beene by the Law. And againe he saith: If righteousnesse be by the Law, then Christ dyed in vaine: and againe he sayth, You that are justified by the law, are fallen away from grace. And furthermore he writeth to the Ephesians on this wise: By grace are yee saved through fayth, and that not of your selves, for it is the gift of God and not of workes, lest any man should glory, and to be short, the summe of all Pauls disputation is this: that if justice come of workes, then it commeth not of grace, and if it come of grace, then it commeth not of workes: and to this end tend all the Prophets, as Saint Peter sayth

Galat. 1.

Ephe. 2.

in the tenth of the Acts. Of Christ all the Prophets (sayth Saint Peter) do
Act. 10. witnesse, that through his Name, all they that beleeve in him, shall receive the remission of sinnes. And after this wise to bee justified only by this true and lively faith in Christ, I speake all the old and ancient Authors, both Greekes and Latines. Of whom I will specially rehearse three, Hilary, Basil and Ambrose. Saint Hilary sayth these words plainely in the
Faith only justifieth, is the doctrine of the old Doctors. 17. Canon upon Matthew, Faith only justifieth. And Saint Basil a Greeke Author writeth thus, This is a perfect, and whole rejoycing in GOD, when a man advanceth not himselfe for his owne righteousnesse, but knowledgeth himselfe to lack true justice, and righteousnesse, and to be justified by the only faith in Christ. And Paul (saith he) doth glory in the contempt
Philip. 3. of his owne righteousnesse, and that he looketh for the righteousnesse of GOD, by faith.

These be the very words of Saint Basil. And Saint Abrose, a Latine Author, sayth these words, This is the ordinance of GOD, that they which beleeve in Christ, should be saved without workes, by Fayth only, freely receiving remission of their sinnes. Consider diligently these words, Without workes by faith only, freely wee receive remission of our sinnes. What can be spoken more plainly, then to say, That freely without workes, by faith only we obtaine remission of our sinnes? These, and other like sentences, that we be justified by fayth only freely, and without workes, we doe reade oft times in the best, and ancient writers. As beside Hilary, Basil, and Saint Ambrose, before rehearsed, we read the same in Origen, Saint Chrysostome, Saint Cyprian, Saint Augustine, Prosper, Oecumenius, Proclus, Bernardus, Anselme, and many other Authors, Greeke, and Latine. Nevertheless, this sen-
Fayth alone, how it is to be understood. tence, That we be justified by faith only, is not so meant of them, that the sayd justifying faith is alone in man, without true repentance, hope, charity, dread, and the feare of GOD, at any time and season. Nor when they say, That we be justified freely, they meane not that we should or might afterward be idle, and that nothing should be required on our parts afterward. Neither meane they that we are to be justified without good workes, that we should do no good workes at all, like as shall bee more expressed at large hereafter. But this saying, that we bee justified by fayth onely, freely, and without workes, is spoken for to take away clearely all merit of our workes, as being unable to deserve our justification at GOD'S hand, and thereby most plainly to expresse the weakenesse of man, and the goodnesse of GOD, the great infirmity of our selves, and the might and power of GOD, the imperfectnesse of our owne workes, and the most abundant grace of our Saviour Christ, and therefore wholy to ascribe the merit and deserving of our justifica-
The profit of the doctrine of faith only justifieth, tion unto Christ only, and his most precious blood-shedding. This faith the holy Scripture teacheth us, this is the strong rocke and foundation of Christian Religion; this doctrine all old and ancient Authors of Christs Church doe approve; this doctrine advanceth, and setteth forth the true glory of Christ, and beateth downe the vaine-glory of man: this whosoever denyeth, is not to be accounted for a Christian man, nor

for

for a setter forth of Christs glory, but for an adversary to Christ and his Gospell, and for a setter forth of mens vaine glory. And although this doctrine be never so true (as it is most true indeed) that we be justified freely without all merit of our owne good workes (as Saint Paul doth expresse it) and freely by this lively and perfect faith in Christ only (as the ancient Authors use to speake it) yet this true doctrine must be also truly understood, and most plainely declared, lest carnall men should take unjustly occasion thereby to live carnally, after the appetite and will of the world, the flesh, and the devill. And because no man should erre by mistaking of this doctrine, I will plainely and shortly so declare the right understanding of the same, that no man shall justly thinke that he may thereby take any occasion of carnall liberty to follow the desires of the flesh, or that thereby any kinde of sinne shall be committed, or any ungodly living the more used.

What they be that repugne the doctrine, faith only justifieth.

First, you shall understand, that in our justification by Christ, it is not all one thing, the office of GOD unto man, and the office of man unto GOD. Justification is not the office of man, but of GOD, or man cannot make himselfe righteous by his owne workes, neither in part nor in the whole, for that were the greatest arrogancy, and presumption of man, that antichrist could set up against GOD, to affirme that a man might by his own workes, take away, and purge his owne sinnes, and to justifie himselfe. But justification is the office of GOD only, and is not a thing which we render unto him, but which we receive of him: not which we give to him, but which we take of him by his free mercy, and by the only merits of his most dearely beloved Sonne, our only Redeemer, Saviour and Justifier Jesus Christ: so that the true understanding of this doctrine. We be justified freely by faith without workes, or that we be justified by faith in Christ only; is not, that this our owne act to beleeve in Christ, or this our faith in Christ which is within us doth justifie us, and deserve our justification unto us (for that were to count our selves to be justified by some act or vertue that is within our selves) but the true understanding, and meaning thereof is, that although we beare GODS Word, and beleeve it: although we have faith, hope, charity, repentance, dread and feare of GOD within us, and doe never so many workes thereunto: yet we must renounce the merit of all our said vertues of faith, hope, charity, and all other vertues, and good deeds, which we either have done, shall doe, or can doe, as things that be farre too weake, and insufficient, and unperfect, to deserve remission of our sinnes, and our justification, and therefore we must trust only in GODS mercy, and that sacrifice which our high Priest and Saviour Jesus Christ the Sonne of GOD once offered for us upon the Crosse, to obtaine thereby GODS grace, and remission as well of originall sinne in Baptisme, as of all actuall sinne committed by us after our Baptisme, if we truely repent, and turne unfaignedly to him againe. So that S. John Baptist, although he were never so vertuous, and godly a man, yet in this matter of forgiving of sinne, he did put the people from him, and appointed them unto Christ, saying thus unto them, Behold yonder is the Lambe of GOD, which

A declaration of this doctrine, faith without works justifieth.

Justification is the office of God only.

taketh away the ſinnes of the world: even ſo, as great and as godly a vertue as the lively faith is, yet it putteth us from it ſelfe, and remitteth or appointeth us unto Chriſt, for to have only by him remiſſion of our ſinnes, or juſtification. So that our faith in Chriſt (as it were) ſayth unto us thus, It is not I that take away your ſinnes, but it is Chriſt only, and to him only I ſend you for that purpoſe, forſaking therein all your good vertues, words, thoughts, and workes, and only putting your truſt in Chriſt.

John 1.

The third part of the Sermon of Salvation.

IT hath beene manifeſtly declared unto you, that no man can fulfill the Law of GOD, and therefore by the Law all men are condemned: whereupon it followeth neceſſarily, that ſome other things ſhould be required for our ſalvation then the law: and that is, a true and a lively faith in Chriſt, bringing forth good workes, and a life according to GODS Commandements. And alſo you heard the ancient Authors mindes of this, ſaying, Faith in Chriſt only juſtifieth man, ſo plainely declared, that you ſee that the very true meaning of this propoſition or ſaying, We be juſtified by faith in Chriſt only, (according to the meaning of the old ancient Authors) is this: We put our faith in Chriſt, that we be juſtified by him only, that we be juſtified by GODS free mercy, and the merits of our Sabiour Chriſt only, and by no vertue or good workes of our own that is in us, or that we can be able to have or to do, for to deſerve the ſame: Chriſt himſelf only being the cauſe meritorious thereof.

Here you perceive many words to be uſed to avoyd contention in words with them that delight to brawle about words, and alſo to ſhew the true meaning to avoyd evill taking, and miſ-underſtanding, and yet peradventure all will not ſerve with them that be contentious: but contenders will ever forge matters of contention, even when they have none occaſion thereto. Notwithſtanding ſuch be the leſſe to be paſſed upon, ſo that the reſt may profit, which will be the moſt deſirous to know the truth then (when it is plaine enough) to contend about it, and with contentious and captious cavillation, to obſcure, and darken it. Truth it is that our owne workes doe not juſtifie us to ſpeake properly of our juſtification, (that is to ſay) our workes doe not merit, or deſerve remiſſion of our ſinnes, and make us of unjuſt, juſt before GOD: but GOD of his owne mercy, through the only merit, and deſervings of his Sonne Jeſus Chriſt, doth juſtify us. Nevertheleſſe, becauſe fayth doth directly ſend us to Chriſt for remiſſion of our ſinnes, and that by fayth given us of GOD, we embrace the promiſe of GODS mercy, and of the remiſſion of our ſinnes, (which thing none other of our vertues or workes

properly

properly doth) therefore the Scripture useth to say, that faith without workes doth justifie. And forasmuch as it is all one sentence in effect, to say, faith without workes, and only faith doth justifie us, therefore the old ancient Fathers of the Church from time to time, have uttered our justification with this speech, Only faith justifieth us: meaning none other thing then Saint Paul meant, when he sayd, Faith without workes justifieth us. And because all this brought to passe through the only merits and deservings of our Savior Christ, and not through our merits, or through the merit of any vertue that wee have within us, or of any worke that commeth from us: therefore in that respect of merit and deserving, we forsake (as it were) altogether gaine, faith, workes and other vertues. For our owne imperfection is so great, through the corruption of originall sinne, that all is unperfect that is within us, faith, charity, hope, dread, thoughts, words and workes, and therefore not apt to merit and deserve any part of our justification for us. And this forme of speaking use we, in the humbling of our selves to GOD, and to give all the glory to our Savior Christ, which is best worthy to have it.

They that preach faith only justifieth, do not reach carnall liberty, or that we should do no good workes.

Here you have heard the office of GOD in our justification, and how we receive it of him freely, by his mercy, without our deserts, through true and lively faith. Now you shall heare the office and duty of a Christian man unto GOD, what wee ought on our part to render unto GOD againe, for his great mercy and goodnesse. Our office is, not to passe the time of this present life unfruitfully, and idly, after that we are baptized or justified, not caring how few good workes we doe, to the glory of GOD, and profit of our neighbours: Much lesse is it our office after that wee be once made Christs members, to live contrary to the same, making our selves members of the Devill, walking after his intisements, and after the suggestions of the world, and the flesh, whereby we know that we doe serve the world and the Devill, and not GOD. For that faith which bringeth forth (without Repentance) either evill workes, or no good worke, is not a right, pure and lively faith, but a dead, devillish, counterfeit, and faygned faith, as Saint Paul and Saint James call it, For even the devils know and beleeve that Christ was borne of a Virgin, that fasted forty dayes and forty nights without meate and drinke, that he wrought all kinde of miracles, declaring himselfe very GOD: They beleeve also, that Christ for our sakes suffered most painefull death, to redeeme us from everlasting death, and that he rose againe from death the third day: They beleeve that he ascended into heaven, and that he sitteth on the right hand of the Father, and at the last end of this world shall come againe, and judge both the quicke and the dead. These Articles of our faith the devils beleeve, and so they beleeve all things that be written in the new, and old Testament to be true: and yet for all this faith, they be but devils remayning still in their damnable estate, lacking the very true Christian faith. For the right and true Christian faith is, not only to beleeve that holy Scripture and all the foresayd Articles of our faith are true, but also to have a sure trust, and

The Devils have faith, but not the true faith.

What is the true and justifying faith.

confidence in GOD'S mercifull promises to be saved from everlasting damnation by Christ: whereof doth follow a loving heart to obey his Commandements. And this true Christian faith, neither any devill hath, nor yet any man, which in the outward profession of his mouth; and in his outward receiving of the Sacraments, in comming to the Church and in all other outward appearances seemeth to bee a Christian man, and yet in his living and deedes sheweth the contrary. For how can a man have this true fayth, this sure trust and confidence in GOD, that by the merits of Christ, his sinnes be forgiven and he reconciled to the favor of GOD and to be partaker of the Kingdome of heaven by Christ when he liveth ungodly, and denyeth Christ in his deeds? Surely no such ungodly man can have this faith, and trust in GOD. For as they know Christ to be the only Savior of the World: so they know also that wicked men shall not enjoy the Kingdome of GOD. They know that GOD hateth unrighteousnesse, that he will destroy all those that speake untruly, that those which have done good workes (which cannot be done without a lively fayth in Christ) shall come forth into the resurrection of life, and those that have done evill, shall come unto the resurrection of judgement: very well they know also, that to them that be contentious, and to them that will not bee obedient unto the truth, but will obey unrighteousnesse, shall come indignation, wrath and affliction, &c. Therefore to conclude: considering the infinite benefits of GOD shewed and given unto us, mercifully without our deserts, who hath not only created us of nothing, and from a piece of vild clay, of his infinite goodnesse, hath exalted us (as touching our soule) unto his owne similitude and likenesse, but also whereas wee were condemned to hell, and death everlasting, hath given his owne naturall Sonne, being GOD eternall, immortall, and equall unto himselfe in power and glory, to be incarnated and to take our mortall nature upon him, with the infirmities of the same, and in the same nature to suffer most shamefull, and painefull death for our offenses, to the intent to justifie us, and to restore us to life everlasting: so making us also his deare children, brethren unto his only Sonne, our Savior Christ, and inheritors for ever with him of his eternall Kingdome of heaven.

They that continue in evill living, have not true faith.

Ps. 25.

These great and mercifull benefits of GOD (if they be well considered) do neither minister unto us occasion to be idle, and to live without doing any good workes, neyther yet stirreth us up by any meanes to doe evill things: but contrariwise, if we be not desperate persons, and our hearts harder then stones, they move us to render our selves unto GOD wholy with all our will, hearts, might and power, to serve him in all good deeds, obeying his Commandements during our lives, to seek in all things his glory and honor, not our sensuall pleasures and vaine glory, evermore dreading willingly to offend such a mercyfull GOD and loving Redeemer, in word, thought, or deed. And the said benefits to GOD deerely considered, move us for his sake also to be ever ready to give our selves to our neighbours, and as much as lyeth in us, to study with all our endeavor, to doe good to every man. These be the fruits of

true

true faythe, to do good as much as lyeth in us to every man, and above all things, and in all things to advance the glory of GOD, of whom only we have our sanctification, justification, salvation and redemption: to whom be ever glory prayse and honor, world without end. Amen.

A SHORT DECLARATION of the true, lively and Christian Faith

THE first comming unto GOD (good Christian people) is through Faith, whereby (as it is declared in the last Sermon) we be justified before GOD. And lest any man should be deceived, for lacke of right understanding thereof, it is diligently to be noted, that Fayth is taken in the Scripture two manner of wayes. There is one Fayth, which in Scripture is called a dead faythe, which bringeth forth no good workes, but is idle, barren, and unfruitfull. And this faith, by the holy Apostle S. James is compared to the faith of devils, which beleeve GOD to be true and just, and tremble for feare, yet they do nothing well, but all evill. And such a manner of faith hath the wicked, and naughty Christian people, which confesse GOD, (as S. Paul saith) in their mouth, but deny him in their deeds, being abominable, and without the right faith, and to all good workes reprobeable. And this faith is a perswasion, and beleefe in mans heart, whereby he knoweth that there is a GOD, and agreeth unto all truth of GODS most holy Word, contained in the holy Scripture. So that it consisteth only in beleeving the Word of GOD, that it is true. And this is properly called faythe. But as he that readeth Cæsars Commentaryes, beleeving the same to be true, hath thereby a knowledge of Cæsars life, and notable acts, because he beleeveth the history of Cæsar: yet it is not properly sayd that he beleeveth in Cæsar, of whom he looketh for no helpe nor benefit. Even so he that beleeveth that all that is spoken of GOD in the Bible is true, and yet liveth so ungodly, that he cannot looke to enjoy the promises and benefits of GOD: although it may be sayd, that such a man hath a faythe, and beleefe to the Words of GOD, yet it is not properly sayd that he beleeveth in GOD, or hath such a faith, and trust in GOD, whereby he may surely looke for grace, mercy, and everlasting life at GODS hand, but

Faith.

A dead faith.

James 2.

Titus 3.

but rather for indignation, and punishment, according to the merits of his wicked life. For as it is written in a Book, entituled to be of Didymus Alexandrinus: Forasmuch as faith without workes is dead, it is not now faith, as a dead man is not a man. This dead faith therefore is not the sure and substantiall faith, which saveth sinners, Another faith there is in Scripture which is not (as the aforesayd faith) idle, unfruitfull and dead, but worketh by charity (as S. Paul declareth, Gal. 5.) Which as the other vaine faith is called a dead faith, so may this be called a quicke or lively faith. And this is not only the common beleefe of the Articles of our faith, but it is also a true trust and confidence of the mercy of GOD through our Lord Jesus Christ, and a stedfast hope of all good things to be received at GOD S hand: and that although we through infirmity or temptation of our ghostly enemyes, doe fall from him by sinne, yet if we returne againe unto him by true Repentance, that he will forgive, and forget our offences for his Sonnes sake our Saviour Jesus Christ, and will make us inheritors with him of his everlasting Kingdome, and that in the meane time untill that Kingdome come, he will be our protector, and defender in all perils and dangers, whatsoever doe chance: and that though sometime hee doth send us sharpe adversity, yet that evermore he will be a loving Father unto us, correcting us for our sinne, but not withdrawing his mercy finally from us, if we trust in him, and commit our selves wholy unto him, hang only upon him, and call upon him, ready to obey and serve him. This is the true, lively and unfeigned Christian faith, and is not in the mouth, and outward profession only: but it liveth and stirreth inwardly in the heart. And this faith is not without hope and trust in GOD, nor without the love of GOD, and of our neighbours, nor without the feare of GOD, nor without the desire to heare GODS Word, and to follow the same in eschewing evill, and doing gladly all good workes.

A lively faith.

Heb. 12, This faith (as Saint Paul describeth it) is the sure ground and foundation of the benefits which we ought to looke for, and trust to receive of GOD, a certificat and sure looking for them, although they yet sensibly appeare not unto us. And after hee sayth, Hee that commeth to GOD must beleeve, both that he is, and that he is a mercifull rewarder of well doers. And nothing commendeth good men unto GOD, so much as this assured faith, and trust in him. Of this faith, three things are specially to be noted.

Three things are to be noted of Faith.

First, that this faith doth not lye dead in the heart, but is lively and fruitfull in bringing forth good workes. Secondly, that without it, can no good workes be done, that shall be acceptable and pleasant to GOD. Thirdly, what manner of good workes they be, that this faith doth bring forth.

For the first, that the light cannot be hid, but will shew forth it selfe at one place or other: so a true faith cannot be kept secret, but when occasion is offered, it will breake out and shew it selfe by good workes. And as the living body of a man ever exerciseth such things as belong to a naturall and living body, for nourishment and preservation of the same

Faith is full of good workes.

ſame, as it hath need, oppoꝛtunity and occaſion: even ſo the ſoule that hath a lively faith in it, will be doing alway ſome good woꝛke, which ſhall declare that it is living, and will not be unoccupied. Therefoꝛe when men heare in the Scriptures ſo high commendations of faith, that it maketh us to pleaſe GOD, to live with GOD and to be the childꝛen of GOD: if then they fancy that they be ſet at liberty from doing all good woꝛkes, and may live as they liſt, they trifle with GOD, and deceive themſelves. And it is a manifeſt token, that they be faꝛ from having the true, & lively faith, and alſo faꝛre from knowledge, what true faith meaneth. Foꝛ the very ſure and lively Chꝛiſtian faith is, not only to beleeve all things of God, which are contained in holy Scripture, but alſo to have an earneſt truſt, and confidence in GOD, that he doth regard us, and that he is carefull oꝛer us, as the fatheꝛ is oꝛer the child whom he doth loꝛe, and that he will be mercifull unto us, foꝛ his only Sonnes ſake, and that we have our Saviouꝛ Chꝛiſt our perpetuall Advocate and Pꝛince, in whoſe only merits, oblation, and ſuffering, we doe truſt that our offences be continually waſhed and purged whenſoeꝛver we (repenting truly) do returne to him, with our whole heart, ſtedfaſtly determining with our ſelves, thꝛough his grace to obey, and ſerve him in keeping his Commandements, and neveꝛ to turne back againe to ſinne. Such is the true faith, that the Scripture doth ſo much commend, that which when it ſeeth, and conſidereth what GOD hath done foꝛ us, is alſo moved thꝛough continuall aſſiſtance of the Spiꝛit of GOD, to ſerve and pleaſe him, to keepe his faveꝛ, to feare his diſpleaſure, to continue his obedient childꝛen, ſhewing thankefullneſſe againe by obſerving oꝛ keeping his Commandements, and that freely, foꝛ true loꝛe chiefly, and not foꝛ dꝛead of punniſhment, oꝛ loꝛe of tempoꝛall reward, conſidering how clearely, without deſeꝛvings we have received his mercy, and pardon freely.

This true faith will ſhew foꝛth it ſelfe, and cannot long be idle: Foꝛ as it is wꝛitten, The juſt man ſhall live by faith, he neveꝛ ſleepeth noꝛ is idle, when he ſhould wake and be well occupied. And GOD by his Pꝛophet Jeremy ſayth, that he is a happy and bleſſed man, which hath faith, and confidence in GOD. Foꝛ he is like a tꝛee ſet by the water ſide, and ſpꝛeadeth his roots abꝛoad toward the moyſture, and feareth not heat when it commeth, his leafe will be greene, and will not ceaſe to bꝛing foꝛth his fruit: even ſo faithfull men (putting away all feare of adverſity) will ſhew foꝛth the fruit of their good woꝛkes, as occaſion is offered to do them.

Abak. 2.

Jeremy 17.

THE

The ſecond part of the Sermon of Faith.

YE haue heard in the firſt part of this Sermon, that there bee two kinds of faith, a dead and unfruitfull fayth; and a fayth lively that worketh by charity. The firſt to be unprofitable, the ſecond, neceſſary for the obtaining of our ſalvation: the which fayth hath charity alwaies ioyned unto it, and is fruitfull, and bringeth forth all good workes. Now as concerning the ſame matter, you ſhall heare what followeth. The wiſe man ſayth, He that beleeveth in GOD, will hearken unto his Commandements. For if we doe not ſhew our ſelves faithfull in our converſation, the faith which we pretend to haue is but a fained faith: becauſe the true Chriſtian faith is manifeſtly ſhewed by good living, and not by words only, as S. Auguſtine ſaith, Good living cannot be ſeparated from true faith, which worketh by loue. And S. Chryſoſtome ſaith, faith of it ſelfe is full of good workes: as ſoone as a man doth beleeue, he ſhall be garniſhed with them. How plentifull this faith is of good workes, and how it maketh the worke of one man more acceptable to GOD then of another, S. Paul teacheth at large in the xi. Chap. to the Heb. ſaying, That faith made the oblation of Abel, better then the oblation of Cain. This made Noah to build the Arke. This made Abraham to forſake his Country and all his frends, and to go into a far Country, there to dwell amongſt ſtrangers. So did alſo Iſaak and Jacob, depending or hanging only of the help and truſt that they had in GOD. And when they came to the Country which GOD promiſed them, they would build no Cities, Townes, nor houſes, but lived like ſtrangers in Tents, that might every day be remoued. Their truſt was ſo much in GOD, that they ſet but little by any worldly thing for that GOD had prepared for them better dwelling places in heaven of his owne foundation and building. This faith made Abraham ready at GODS Commandement, to offer his owne Sonne and heire Iſaak, whom he loued ſo well, and by whom he was promiſed to haue innumerable iſſue, among the which, one ſhould be borne, in whom all Nations ſhould be bleſſed, truſting ſo much in GOD, that though he were ſlaine, yet that GOD was able by his omnipotent power to raiſe him from death, and performe his promiſe. He miſtruſted not the promiſe of GOD, although unto his reaſon every thing ſeemed contrary. He beleeued verily that GOD would not forſake him in death and famine that was in the Country. And in all other dangers that hee was brought unto, hee truſted ever that GOD ſhould be his GOD, and his Protector and Defender, whatſoever he ſaw to the contrary. This faith wrought ſo in the heart of Moſes, that he refuſed to be taken for King Pharao his daughters ſonne, and to haue great inheritance in Ægypt, thinking it better with the people

Eccle. 3 1,

Libro de fide & operibus c. 2. Sermo. de lege & fide.

Heb. 11,

Geneſ. 22, Eccle. 3.

of

of GOD to have affliction and sorrow, then with naughty men in sinne to live pleasantly for a time. By faith he cared not for the threatning of King Pharao: for his trust was in GOD, that he passed not of the felicity of this world, but looked for the reward to come in heaven, setting his heart upon the invisible GOD, as if he had seene him ever present before his eyes. By faith, the children of Israel passed through the red Sea. By faith, the wals of Hierico fell downe without stroke, and many other wonderfull miracles have beene wrought. In all good men that heretofore have been, faith hath brought forth their good workes, and obtained the promises of GOD. Faith hath stopped the Lyons mouthes: faith hath quenched the force of fire: Faith hath escaped the swords edges: faith hath given weake men strength, victory in battaile, overthrown the armies of Infidels, raised the dead to life: Faith hath made good men to take adversity in good part: some have beene mocked, and whipped, bound, and cast in prison, some have lost all their goods, and lived in great poverty, some have wandred in mountaines, hills and wildernesses, some have beene racked, some slaine, some stoned, some sawne, some rent in pieces, some beheaded, some burnt without mercy, and would not be delivered, because they looked to rise againe to a better state.

Exodus 14, Josua 6, Daniel 6, Daniel 3, Heb. 11.

All these Fathers, Martyrs, and other holy men (whom Saint Paul spake of) had their faith surely fixed in GOD, when all the world was against them. They did not only know GOD to be the Lord, maker, and governor of all men in the world: but also they had a speciall confidence, and trust, that he was, and would be their GOD, their comforter, ayder, helper, maintainer, and defender. This is the Christian faith which these holy men had, and we also ought to have. And although they were not named Christian men, yet was it a Christian faith, that they had, for they looked for all benefits of GOD the Father, through the merits of his Sonne Jesus Christ, as we now doe. This difference is betweene them and us, that they looked when Christ should come, and we be in the time when he is come. Therefore saith Saint Augustine, The time is altered and changed, but not the faith. For we have both one faith in Christ. The same holy Ghost also that we have, had they saith S. Paul. For as the holy Ghost doth teach us to trust in GOD, and to call upon him as our Father: so did he teach them to say, as it is written, Thou Lord art our Father, and Redeemer, and thy Name is without beginning, and everlasting. GOD gave them then grace to be his children, as he doth us now. But now by the comming of our Saviour Christ, we have received more abundantly the Spirit of GOD in our hearts, whereby we may conceive a greater faith, and a surer trust then many of them had. But in effect they and we be all one: we have the same faith that they had in GOD, and they the same that we have. And Saint Paul so much extolleth their faith, because wee should not slacke but rather more, give our selves wholy unto Christ, both in profession, and living now when Christ is come, then the old Fathers did before his comming. And by all the declaration of Saint Paul, it is evident, that the true, lively, and Christian Faith, is no dead, vaine, or unfruitfull thing,

1 Cor. 4.

but

but a thing of perfect vertue, of wonderfull operation or working, and strength, bringing forth all good motions, and good workes.

All holy Scripture agreably beareth witnesse, that a true lively fayth in Christ, doth bring forth good workes: and therefore every man must examine, and try himselfe diligently, to know whether he have the same true lively faith in his heart unfeignedly, or not, which he shall know by the fruits thereof. Many that professed the faith of Christ, were in this error, that they thought they knew GOD, and beleeved in him, when in their life they declared the contrary, Which error Saint
1 John 2. John in his first Epistle confuting, writeth in this wise, Hereby we are certified that we know GOD, if we observe his Commandements. He that sayth, he knoweth GOD, and observeth not his Commandements is a lyer, and the truth is not in him. And againe hee sayth, Whoso-
1 John 3. ever sinneth, doth not see GOD, nor know him: let no man deceive
1 John 3. you, welbeloved children. And moreover he sayth, Hereby we know
1 John 3. that we be of the truth, and so we shall perswade our hearts, before him. For if our own hearts reprove us, God is above our hearts, and knoweth all things, Welbeloved, if our hearts reprove us not, then have we confidence in GOD, and shall have of him whatsoever we aske, because we kepe his Commandements, and doe those things that please him. And yet further hee sayth, Every man that beleeveth that Jesus is
1 John 5. Christ, is borne of GOD, and we know that whosoever is borne of GOD, doth not sinne: but he that is begotten of God, purgeth himselfe, and the Devill doth not touch him. And finally he concludeth, and sheweth the cause why he wrote this Epistle, saying, For this cause have
1 Joh. 5. I thus written unto you, that you may know that you have everlasting life, which do beleeve in the Sonne of God. And in his third Epistle he confirmeth the whole matter of faith and workes, in few words, saying,
3 Joh. he that doth well is of GOD, and hee that doth evill, knoweth not God. And as S. John sayth That as the lively knowledge and fayth of God bringeth forth good workes: so sayth hee likewise of hope, and charity, that they cannot stand with evill living. Of hope he writeth
1 John 3. thus, We know that when GOD shall appeare, we shall be like unto him, for we shall see him, even as he is: and whosoever hath this hope in him, doth purifie himselfe, like as GOD is pure. And of charity, he sayth these words, He that doth keepe Gods Word and Commande-
1 John 2. ment, in him is truely the perfect love of God. And againe he sayth, this
1 John 5. is the love of God, that wee should keepe his Commandements. And Saint John wrote not this, as a subtil saying, devised of his own fantasie, but as a most certaine, and necessary truth, taught unto him by Christ himselfe, the eternall and infallible verity, who in many places doth most clearely affirme, that fayth, hope, and charity cannot consist or stand without good and godly workes. Of faith he sayth, He that beleeveth
1 John 5. in the Sonne, hath everlasting life: but hee that beleeveth not in the
John 3, Sonne, shall not see that life, but the wrath of God remaineth upon
John 6. him. And the same he confirmeth with a double oath, saying, Verily, verily I say unto you, He that beleeveth in me, hath everlasting life.

Now

Now forasmuch as he that beleeveth in Christ, hath everlasting life: it must needs consequently follow, that he that hath this fayth, must have also good workes, and be studious to observe Gods Commandements obediently. For to them that have evill workes, and lead their life in disobedience, and transgression or breaking of GODS Commandements, without repentance, pertaineth not everlasting life, but everlasting death, as Christ himselfe sayth, They that do well, shall go into life eternall, but they that do evill, shall goe into everlasting fire. And againe he sayth, I am the first letter, and the last, the beginning, and the ending: to him that is a thirst, I will give of the well of the water of life freely: he that hath the victory, shall have all things, and I will be his GOD, and he shall be my sonne: but they that be fearefull, mistrusting GOD, and lacking fayth, they that be cursed people, and murtherers and fornicators, and sorcerers and all lyers, shall have their portion in the Lake that burneth with fire and brimstone, which is the second death. And as Christ undoubtedly affirmeth, that true fayth bringeth forth good workes, so doth her fay likewise of charity, Whosoever hath my Commandements, and keepeth them, that is he that loveth me. And after he sayth, he that loveth me, will keepe my Word, and he that loveth me not, keepeth not my words. And as the love of GOD is tryed by good workes, so is the feare of God also, as the Wise man sayth, The dread of GOD putteth away sinne. And also he sayth, He that feareth GOD, will doe good workes.

Matth. 25. Apoc. 21.

Charity bringeth forth good works. *John 14. Eccle. 1, Eccle. 15.*

The third part of the Sermon of Fayth.

YOU have heard in the second part of this Sermon, that no man should think that he hath that lively Fayth which Scripture commandeth, when he liveth not obediently to GODS Lawes, for all good workes spring out of that fayth: And also it hath been declared unto you by examples, that fayth maketh men stedfast, quiet, and patient in all affliction. Now as concerning the same matter, you shall heare what followeth. A man may soone deceive himselfe, and think in his own phantasie, that he by fayth knoweth GOD, loveth him, feareth him, and belongeth to him, when in very deed he doth nothing lesse. For the tryall of all these things is a very godly, and Christian life. He that seeketh his heart set to seeke Gods honor, and studieth to know the Will and Commandements of GOD, & to frame himself thereunto, and leadeth not his life after the desire of his own flesh, to serve the devill by sinne, but serving his minde to serve GOD for his own sake, and for his sake also to love all his neighbours, whether they be friends or adversaries, doing good to every man (as opportunity serveth) and willingly hurting no man: such a man may well rejoyce in GOD, perceiving

by the trade of his life, that he unfainedly hath the right knowledge of GOD, a lively faith, a stedfast hope, a true and unfained love, and feare of GOD. But he that casteth away the yoke of GODS Commandements from his neck, and giveth himselfe to live without true Repentance, after his owne sensuall mind and pleasure, not regarding to know GODS Word, and much lesse to live according thereunto: such a man clearely deceiveth himselfe, and seeth not his owne heart, if he thinketh that he either knoweth GOD, loveth him, feareth him, or trusteth in him. Some peradventure fantasie in themselves, that they belong to GOD, although they live in sinne, and so they come to the Church, and shew themselves as Gods deare children. But Saint John sayth plainely, If we say that we have any company with GOD, and walke in darkenesse, we do lye. Other doe vainly think that they know, and love GOD, although they passe not of the Commandements. But S. John sayth clearely, he that sayth, I know God, and keepeth not his commandements, he is a lyer. Some fully perswade themselves, that they love God, when they hate their neighbours. But Saint John sayth manifestly, If any man say, I love God, and yet hate his brother, he is a lyer. He that saith that he is in the light, and hateth his brother, he is still in darkenesse. He that loveth his brother, dwelleth in the light, but he that hateth his brother, is in darkenesse, and walketh in darkenesse, and knoweth not whither hee goeth: For darkenesse hath blinded his eyes. And moreover he sayth, Hereby wee manifestly know the children of GOD from the children of the Devill. Hee that doth not righteously, is not the child of God, nor he that hateth his brother. Deceive not your selves therefore, thinking that you have faith in God, or that you love God, or doe trust in him, or doe feare him, when you live in sinne: for then your ungodly and sinfull life declareth the contrary, whatsoever you say or thinke. It appertaineth to a Christian man to have this true Christian fayth, and to try himselfe whether he hath it or no, and to know what belongeth to it, and how it doth worke in him. It is not the world that we can trust to: The World and all that is therein, is but vanity. It is God that must be our defence and protection against all temptations of wickednesse and sinne, errors, superstition, idolatry, and all evill. If all the world were on our side, and GOD against us, what could the world availe us? Therefore let us set our whole fayth, and trust in God, and neither the world, the devill, nor all the power of them shall prevaile against us. Let us therefore (good Christian people) try, and examine our faith, what it is: Let us not flatter our selves, but look upon our works, and so judge of our Faith what it is. Christ himself speaketh of this matter, and saith, The tree is known by his fruit. Therefore let us doe good works, and thereby declared our fayth to bee the lively Christian faith. Let us by such vertues as ought to spring out of fayth, shew our election to be sure, & stable, as S. Peter teacheth, Endeavor your selves to make your calling, and election certaine by good works. And also he sayth, Minister or declare in your faith vertue, in vertue knowledge, in knowledge temperance, in temperance patience, in patience godlinesse,

1 John 1.

1 John 2.

1 John 4.
1 John 2.

1 John 3.

Luke 16

1 pet. 1.

in godlinesse brotherly charity, in brotherly charity love: so shall we shew indeed that we have the very lively Christian faith, and may so both certifie our conscience the better that we be in the right Faith, and also by these meanes confirme other men. If these fruits doe not follow, we doe but mocke with GOD, deceive our selves and also other men. Well may we beare the name of Christian men, but we doe lacke the true faith that doth belong thereunto: For true faith doth ever bring forth good workes, as S. James saith: Shew me thy faith by thy deeds. Thy deeds and workes must be an open testimoniall of thy faith: otherwise thy faith (being without good workes) is but the devils faith, the faith of the wicked, a fantasie of faith, and not a true Christian faith. And like as the devils, and evill people be nothing the better for their counterfeit faith, but it is unto them the more cause of damnation: so they that be Christians, and have received knowledge of GOD, and of Christs merits, and yet of a set purpose doe live idly without good workes, thinking the name of a naked faith to be either sufficient for them, or else setting their mindes upon vaine pleasures of this world, doe live in sinne without repentance, not uttering the fruits that do belong to such an high profession, upon such presumptuous persons, and wilfull sinners must needs remaine the great vengeance of GOD, and eternall punishment in hell, prepared for the unjust and wicked livers. Therefore as you professe the Name of Christ (good Christian people) let no such phantasie, and imagination of faith at any time beguile you: but be sure of your faith, try it by your living, looke upon the fruits that come of it, marke the increase of love and charity by it towards GOD, and your neighbour, and so shall you perceive it to be a true lively faith. If you feele and perceive such a faith in you, rejoyce in it: and be diligent to maintayne it, and kep it still in you, let it be dayly encreasing, more, and more by well working, and so shall you be sure that you shall please GOD by this faith, and at the length (as other faithfull men have done before) so shall you (when his will is) come to him and receive the end, and finall reward of your faith (as S. Peter nameth it) the salvation of your soules: the which GOD grant us that hath promised the same unto his faithfull, to whom be all honor and glory, world without end. Amen.

James 2.

1 Pet. 1.

A SERMON OF GOOD-
Works, annexed unto Fayth.

IN the laſt Sermon was declared unto you, what the lively and true fayth of a Chriſtian man is, that it cauſeth not a man to be idle, but to be occupied in bringing forth good workes, as occaſion ſerveth.

No good works can be done without Faith. *John* 15,

Now by GODS grace ſhall bee declared the ſecond thing that before was noted of fayth, that without it can no good worke be done, accepted and pleaſant unto GOD. For as a branch cannot beare fruit of it ſelf (ſaith our Sabior Chriſt) except it abide in the Vine: ſo cannot you, except you abide in me. I am the Vine, and you are the branches, he that abideth in me, and I in him, he bringeth forth much fruit: for without me you can do nothing. And S. Paul proveth that the Eunuch had fayth, becauſe he pleaſed GOD. *Heb.* 11. *Rom.* 14. For without fayth (fayth he) it is not poſſible to pleaſe GOD. And again to the Romans he ſaith, Whatſoever worke is done without faith, it is ſin. Fayth giveth life to the ſoul, and they be as much dead to GOD that lack faith, as they be to the world, whoſe bodyes lack ſoules. Without fayth all that is done of us, is but dead before God, although the worke ſeem never ſo gay and glorious before man. Even as the picture graven or painted, is but a dead repreſentation of the thing it ſelf, and is without life, or any manner of moving: ſo be the workes of all unfaithfull perſons before GOD. They do appeare to be lively workes, and indeed they be but dead, not availing to the everlaſting life. They be but ſhaddows, and ſhewes of lively and good things, and not good and lively things indeed. For true faith doth give life to the workes, and out of ſuch fayth come good workes, that be very good workes indeed, and without fayth no worke is good before GOD, as ſaith S. Auguſtine, We muſt ſet no good workes before faith, nor thinke that before fayth a man may doe any good workes, for ſuch workes, although they ſeem unto men to be praiſe-worthy, yet indeed they be but vaine, and not allowed before GOD. They be as the courſe of an horſe that runneth out of the way, which taketh great labor, but to no purpoſe. Let no man therefore (ſayth he) reckon upon his good workes before his faith: Whereas fayth was not, good workes

In præfat. Pſal. 31.

were

were not. The intent sayth hée) maketh the good works, but fayth must guide and order the intent of man. And Christ saith, If thine eye be naught, thy whol body is full of darknesse. The eye doth signifie the intent (sayth Saint Augustine,) wherewith a man doth a thing. So that he which doth not his good works with a godly intent, and a true fayth, that worketh by love, the whole body besides (that is to say) all the whole number of his works is dark and there is no light in them. For good deeds be not measured by the facts themselves, and so discerned from vices, but by the ends and intents for the which they were done. If a Heathen man cloathe the naked, feed the hungry, and doe such other like works: yet because he doth them not in faith, for the honor and love of GOD, they be but dead, vaine and fruitlesse works to him. Faith is it that doth commend the work to GOD: for (as S. Augustine sayth whether thou wilt or no, that worke that commeth not of faith, is naught: where the faith of Christ is not the foundation, there is no good worke, what building soever we make. There is one worke, in the which be all good works, that is, Fayth; which worketh by charity: if thou have it thou hast the ground of all good works. For the vertues of strength, wisedome, temperance and justice, be all referred unto this same fayth. Without this fayth we have not them, but only the names and shadowes of them (as Saint Augustine sayth,) All the life of them that lack the true faith, is sinne, and nothing is good, without him that is the Author of goodnesse: where he is not, there is but fained vertue, although it be in the best works. And S. Augustine, declaring this verse of the Psalme, The Turtle hath found a nest where she may keep her young Birds, sayth that Jewes, Heritickes, and Pagans doe good works, they cloathe the naked, feed the poore, and doe other good works of mercy: but because they bee not done in the true faith, therefore the Birds be lost. But if they remaine in faith, then fayth is the nest, and safegard of their Birds that is to say, safegard of their good works, that the reward of them be not utterly lost. And this matter (which S. Augustine at large in many books disputeth) Saint Ambrose concludeth in few words saying He that by nature would withstand vice, eyiher by naturall will or reason, he doth in vaine garnish the time of this life, and attaineth not the very true vertues: for without the worshipping of the true GOD, that which seemeth to be vertue, is vice. And yet most plainly to this purpose writeth Saint Chrysostome in this wise, You shall finde many which have not the true faith, and be not of the flocke of Christ, and yet (as it appeareth) they flourish in good works of mercy: you shall finde them full of pitty compassion, and given to justice, and yet for all that they have no fruit of their works. because the chiefe worke lacketh. For when the Jewes asked of Christ what they should doe to worke good works: he answered, This is the work of GOD, to beléeve in him whom he sent: so that he called faith the work of GOD. And assoone as a man hath faith, anon he shall flourish in good works: for faith of it selfe is full of good works, and nothing is good without fayth, And for a similitude, he sayth that they which glister, and shine in good works

Math. 6. in prefa. ps. 31.

De vocatione Gentium, lib. cap. 3.

In sermone de fide, lege, & Spiritu sancto.

John 6.

without fayth in GOD, bee like dead men, which have goodly and precious tombes, and yet availeth them nothing. Fayth may not be naked without good workes, for then it is no true faith: and when it is adjoyned to workes, yet it is above the workes. For as men that be very men indeed, firſt have life, and after be nourished: ſo muſt our fayth in Chriſt goe before, and after bee nourished with good workes. And life may be without nourishment, but nourishment cannot bee without life. A man muſt needs be nourished by good workes, but firſt bee muſt have fayth. Hee that doth good deeds, yet without fayth, he hath no life. I can ſhew a man that by fayth without workes lived, and came to heaven: but without fayth, never man had life. The thiefe that was hanged, when Chriſt ſuffered, did beleeve only, and the moſt mercifull GOD iuſtified him. And becauſe no man ſhall ſay againe that he lacked time to do good workes, for elſe he would have done them: truth it is, and I will not contend therein, but this I will ſurely affirme, that fayth only ſaveth him. If he had lived and not regarded fayth, and the workes thereof, he ſhould have loſt his ſalvation againe. But this is the effect that I ſay, that fayth by it ſelfe ſaved him, but workes by themſelves never iuſtified any man. Here ye have heard the mind of Saint Chryſoſtome, whereby you may perceive, that neither fayth is without workes (having opportunity thereto) nor workes can availe to everlaſting life, without fayth.

The ſecond part of the Sermon of good works.

OF three things which were in the former Sermon eſpecially noted of lively faith, two be declared unto you. The firſt was, that Fayth is never idle, without good workes when occaſion ſerveth. The ſecond, that good workes, acceptable to GOD, cannot be done without Fayth. Now to goe forward to the third part that is, What manner of workes they bee which ſpring out of true fayth, and leade faithfull men unto everlaſting life. This cannot be known ſo well, as by our Saviour Chriſt himſelfe, who was asked of a certaine great man the ſame queſtion, What workes ſhall I doe (ſayd a Prince) to come to everlaſting life? To whom Jeſus anſwered If thou wilt come to everlaſting life, keepe the Commandements. But the Prince not ſatisfied herewith, asked farther, Which Commandements? The Scribes and Phariſes had made ſo many of their own lawes and traditions, to bring men to heaven, beſides GODS Commandements, that this man was in doubt whether he ſhould come to heaven by thoſe Lawes, and traditions, or by the Law of GOD, and therefore he asked Chriſt which Commandements he meant. Whereunto Chriſt made him a plain anſwer, rehearſing the Commandements of GOD, ſaying, Thou ſhalt not

What workes are they that ſpring out of Faith

Math. 19.

not kill, Thou shalt not commit adultery, Thou shalt not steale, Thou shalt not beare false witnesse, Honor thy Father and thy Mother, and love thy neighbour as thy selfe. By which words Christ declared, that the Lawes of GOD be the very way that doth lead to everlasting life, and not the traditions and lawes of men. So that this is to be taken for a most true lesson taught by Christs own mouth, that the works of the morall Commandements of GOD be the very true works of Faith, which lead to the blessed life to come. But the blindnesse, and malice of man, even from the beginning, hath ever been ready to fall from GODS Commandements. As Adam the first man, having but one Commandement, that he should not eate of the fruit forbidden: notwithstanding GODS Commandement, he gave credit unto the woman, seduced by the subtill perswasion of the Serpent, and so followed his owne will, and left GODS Commandements. And ever since that time all that came of him have beene so blinded through originall sinne, that they have bin ever ready to fall from GOD, and his Law, and to invent a new way unto salvation by works of their own device: so much that almost all the world, forsaking the true honor of the only eternall living GOD, wandred about their own phantasies, worshipping some the Sunne, the Moone, the Starres, some Jupiter, Juno, Diana, Saturnus, Apollo, Neptunus, Ceres, Bacchus, and other dead men and women. Some therewith not satisfied worshipped divers kinds of beasts, birds, fish, fowle, and serpents, every country, towne, and house in manner being divided, and setting up images of such things as they liked, and worshipping the same. Such was the rudenesse of the people, after they fell to their owne phantasies, and left the eternall living GOD, and his Commandements, that they devised innumerable Images, and Gods. In which error and blindenesse they did remaine, untill such time as Almighty GOD, pitying the blindnesse of man, sent his true Prophet Moses into the World, to reprove, and rebuke this extreame madnesse, and to teach the people to know the only living God, and his true honor, and worship. But the corrupt inclination of man was so much given to follow his owne phantasie, and (as you would say) to favor his own bird, that he brought up himselfe, that all the admonitions, exhortations, benefits and threatnings of God, could not keepe him from such his inventions. For notwithstanding all the benefits of God shewed unto the people of Israel, yet when Moses went up into the Mountaine to speake with Almighty God, he had tarried there but a few dayes, when the people began to invent new gods. And as it came in their heads, they made a calfe of gold, and knelt down and worshipped it. And after that, they followed the Moabits, and worshipped Beelphegor the Moabites god. Read the book of Judges, the book of the Kings and the Prophets, and there you shall finde how unstedfast the people were, how full of inventions, and more ready to runne after their own phantasies, then GODS most holy Commandements. There shall you reade of Baal, Moloch, Chamos, Melchom, Baalpeor, Astaroth, Bell, the Dragon, Priapus, the brazen Serpent, the twelve Signes, and many other, unto

Mat. 19. The workes that lead to Heaven, be works of Gods Commandements.

Man from his first falling from Gods Commandements, hath ever been ready to doe the like, and doth devise works of his own phantasie to please God withall.

The devices, and idolatry of the Gentiles.

The devices, and idolatries of the Isralites.

unto whose images the people with great devotion invented Pilgrimages, precious decking, and kenling them, kneeling downe, and offering to them, thinking that an high merit before GOD, and to bee esteemed above the Preceps and Commandements of GOD. And whereas at that time GOD commanded no sacrifice to bee made but in Jerusalem only, they did cleane contrary, making Altars, and Sacrifices every where, in hils, in woods, and in houses, not regarding GODS Commandements, but esteeming their owne phantasies and devotions to be better then they. And the error hereof was so spred abroad, that not only the unlearned people, but also the Priests, and teachers of the people, partly by glory and covetousnesse were corrupted, and partly by ignorance blindly deceived with the same abominations. So much, that King Achab having but only Helias a true teacher, and Minister of GOD, there were eight hundred and fifty Priests, that perswaded him to honor Baal, and to doe sacrifice in the woods or groves. And so continued that horrible error, untill the three noble Kings, as Jehosophat, Ezechias and Josias, GODS chosen Ministers, destroyed the same clearely, and brought againe the people from such their fayned inventions, unto the very Commandements of GOD: for the which thing their immortall reward and glory, doth and shall remaine with GOD for ever. And beside the aforesayd inventions, the inclination of man to have his own holy devotions, devices, new sects and Religions, called Pharises, Sadduces and Scribes, with many holy and godly traditions and ordinances (as it seemed by the outward appearance, and goodly glittering of the workes) but in very deed all tending to Idolatry, superstion, and hypocrisie: their hearts within being full of malice, pride, covetousnesse, and all wickednesse. Against which sects, and their pretended holinesse, Christ cryed out more vehemently, then he did against any other person, saying, and often rehearsing these words, Woe bee to you Scribes and Pharises, yee hypocrites: for you make cleane the vessels without, but within ye bee full of rabine and filthynesse: thou blind Pharise, and hypocrite, first make the inward part cleane. For notwithstanding all the goodly traditions, and outward shewes of good workes, devised of their owne imagination, whereby they appeared to the world most religious and holy of all men, yet Christ (who saw their hearts) knew, that they were inwardly in the sight of GOD, most unholy, most abominable, and farthest from GOD of all men. Therefore sayd he unto them, hypocrites, the Prophet Esay spake full truly of you, when he sayd, This people honor me with their lips, but their heart is farre from me. They worship me in vaine, that teach doctrines and commandements of men: for you leave the Commandements of GOD, to kep your own traditions.

Religions, and sects among the *Jewes.*

Math. 23.

Math. 15. *Esay* 19.

And though Christ sayd, They worship GOD in vaine, that teach doctrines, and Commandements of men: yet hee meant not thereby to overthrow all mens commandemnts, for he himselfe was ever obedient to the Princes, and their Lawes, made for good order and governance of the people: but he reproved the Lawes and traditions made by the

Mans lawes must be observed, and kept, but not as Gods Lawes.

Scribes

Scribes, and Phariſes: which were not made only for good order of the people, (as the civill Lawes were) but they were ſet up ſo high, that they were made to be right and pure worſhipping of GOD, as they had beene equall with GODS Lawes, or above them: for many of GODS Lawes could not be kept, but were faine to give place unto them. This arrogancy GOD deteſted, that man ſhould ſo advance his Lawes, to make them equall with GODS Lawes, wherein the true honoring and right worſhipping of GOD ſtandeth, and to make his Lawes, for them to be left off. GOD hath appointed his Lawes, whereby his pleaſure is to be honored. His pleaſure is alſo, that all mens lawes, not being contrary unto his Lawes, ſhall be obeyed and kept, as good and neceſſary for every Common-weale, but not as things wherein principally his honor reſteth: and all civill, and mans lawes, either be, or ſhould be made, to bring men the better to keep GODS Lawes, that conſequently, or followingly, GOD ſhould be the better honored by them. Howbeit, the Scribes and Phariſes were not content that their Lawes ſhould be no higher eſteemed then other poſitive and Civill Lawes, nor would not have them called by the name of other Temporall lawes: but called them holy and godly traditions, and would have them eſteemed but only for a right, and true worſhipping of GOD (as GODS Lawes be indeed) but alſo for the moſt high honoring of GOD, to the which the Commandements of GOD ſhould give place. And for this cauſe did Chriſt ſo vehemently ſpeake againſt them, ſaying, Your traditions which men eſteeme ſo high, be abomination before GOD. For commonly of ſuch traditions followeth the tranſgreſſion or breaking of GODS Commandements, and a more devotion in keeping of ſuch things, and a greater conſcience in breaking of them then the Commandements of GOD. As the Scribes and Phariſes ſo ſuperſtitiouſly, and ſcrupulouſly kept the Sabbath, that they were offended with Chriſt becauſe he healed ſick men: and with his Apoſtles, becauſe they being ſore hungry, gathered the eares of corne to eate upon that day, and becauſe his diſciples waſhed not their hands ſo often as the traditions required: the Scribes and Phariſes quarrelled with Chriſt, ſaying Why doe thy diſciples breake the traditions of the Seigniours? But Chriſt layd to their charge, that they, for to keepe their owne traditions, did teach men to breake the very Commandements of GOD. For they taught the people ſuch a devotion, that they offered their goods into the treaſure houſe of the Temple, under the pretence of GODS honor, leaving their fathers and mothers (to whom they were chiefly bound) unholpen, and ſo they brake the Commandements of GOD to keepe their own traditions. They eſteemed more an oath made by the gold or oblation in the Temple, then an oath made in the Name of God himſelfe, or of the Temple. They were more ſtudious to pay their tithes of ſmall things, then to doe the greater things commanded of God, as works of mercy or to doe juſtice, or to deale ſincerely, uprightly and faithfully with God and man. Theſe (ſayth Chriſt) ought to be done, and the other not left undone. And to be ſhort, they were of ſo blind judgement, that they

Holy traditions were eſteemed as Gods Lawes.

Holineſſe of mans devyſe, is commonly occaſion that God is offended.

Math. 12.

Math. 15.

Math. 23.

ſtumble

ſtumble at a ſtraw, and leap ouer a block. They would (as it were) nicely take a fly out of their cup, and drinke down a whole Camell. And therefore Chriſt called them blind guids, warning his Diſciples from time to time to eſchew their doctrine. For although they ſeemed to the world to be moſt perfect men, both in living and teaching, yet was their life but hypocriſie, and their doctrine but ſowre leaven, mingled with ſuperſtition, Idolatry, and ouerthwart judgment, ſetting up the traditions and ordinances of man, inſtead of GODS Commandements.

The third part of the Sermon of good Works.

That all men might rightly judge of good workes, it hath been declared in the ſecond part of this Sermon, what kind of good workes they be that GOD would haue his people to walk in, namely ſuch as he hath commanded in his holy Scripture, & not ſuch workes as men haue ſtudied out of their own braine, of a blind zeal and deuotion, without the Word of GOD: And by miſtaking the nature of good workes, man hath moſt highly diſpleaſed GOD, and hath gone from his Will and Commandements. So that thus you haue heard how much the world from the beginning till Chriſts time, was euer ready to fall from the Commandements of GOD, and to ſeeke other meanes to honor, and ſerue him, after a deuotion found out of their own heads: and how they did ſet up their owne traditions, as high or aboue GODS commandements, which hath hapned alſo in our times (the more it is to be lamented) no leſſe then it did among the Jewes, and that by the corruption, or at leaſt by the negligence of them that chiefly ought to haue preſerued the pure and heauenly doctrine left by Chriſt. What man hauing any judgment or learning, ioyned with a true zeale unto GOD, doth not ſee, and lament to haue entred into Chriſts Religion ſuch falſe doctrine, ſuperſtition, idolatry, hypocriſie, and other enormities, and abuſes, ſo as by little and little, through the ſowre leaven thereof, the ſweet bread of GODS holy Word hath been much hindred, and layd a part? Neuer had the Jewes in their moſt blindneſſe, ſo many Pilgrimages unto Images, nor uſed ſo much kneeling, kiſſing, and cenſing of them, as hath been uſed in our time. Sects, and fayned religions were neither the fourtieth part ſo many among the Jewes, nor more ſuperſtitiouſly and ungodly abuſed, then of late dayes they haue beene among us. Which ſects and Religions, had ſo many hypocriticall and fayned workes in their ſtate of religion (as they arrogantly named it) that their lamps (as they ſayd) ran alwayes ouer, able to ſatisfie, not only for their own ſinnes, but alſo for all other their benefactors, brothers and ſiſters of religion, as moſt ungodly, and craftily they had perſwaded the multitude of ignorant people: keeping in diuers places (as it were) marts or markets

Sects, and religion amongſt Chriſtian men

of

of merits, being full of their holy reliques, images, shrines and workes of overflowing abundance ready to be sold. And all things which they had were called holy: holy cowles, holy girdles, holy pardons, Beads, holy shoes, holy rules, and all full of holynesse. And what thing can be more foolish, more superstitious, or ungodly, then that men, women, and children, should weare a Fryers coat, to deliver them from agues, or pestilence? or when they dye, or when they be buried, cause it to be cast upon them, in hope thereby to be saved; Which superstition, although (thankes be to GOD) it hath beene little used in this Realme, yet in divers other Realmes it hath beene, and yet it is used among many both learned, and unlearned. But to passe over the innumerable superstitiousnes that hath been in strange apparrell, in silence, in Dormitory, in Cloyster, in Chapter, in choice of meats and drinkes, and in such like things, let us consider what enormities, and abuses hath been in the three chief principall points, which they called the three essentials or three chiefe foundations of religion, that is to say, Obedience, chastity, and Wilfull poverty.

The three chiefe vows of Religion.

First, under pretence or colour of obedience to their Father in Religion (which obedience they made themselves) they were made free by their rule and Canons, from the obedience of their naturall Father and Mother, and from the obedience of Emperor and King, and all temporall power, whom of very duty by GODS Lawes they were bound to obey. And so the profession of their obedience not due, was a forsaking of their due obedience. And how their profession of chastity was kept, it is more honestly to passe over in silence, and let the world judge of that which is well known then with unchaste words, by expressing of their unchaste life to offend chaste and godly eares. And as for their wilfull poverty, it was such, that when in possessions, jewels, plate and riches, they were equall or above Merchants, Gentlemen, Barons, Earles and Dukes: yet by this subtill sophisticall terme, Proprium in commune, that is to say, Proper in common, they mocked the world, perswading, that notwithstanding all their possessions and riches, yet they kept their vow, and were in wilfull poverty. But for all their riches, they might never help Father nor mother, nor other that were indeed very needy and poore without the licence of their Father Abbot, Prior, or Warden, and yet they might take of every man, but they might not give ought to any man, no not to them whom the Lawes of GOD bound them to help. And so through their additions and rules the Lawes of GOD could beare no rule with them. And therefore of them might be most truly sayd, that which Christ spake unto the Phariſes, You breake the Commandements of GOD by your traditions: you honor GOD with your lips, but your hearts be farre from him. *Math. 15.* And the longer prayers they used by day, and by night, under pretence or colour of such holinesse, to get the favor of widdowes, and other simple folkes, that they might sing Trentales, and service for their husbands and friends, and admit or receive them into their prayers: the more truly is verified of them the saying of Christ, Woe bee unto you Scribes and Phariſes, hypocrites, for you devoure widdowes houses, under colour of long prayers, therefore your damnation shall be the greater, *Math. 23.*

greater. Woe be to you Scribes and Phariſes, hypocrites, for you go about by ſea, and by land to make no Nouices, and new brethren, and when they be let in, or receiued of your ſect, you make them the children of hell, worſe then your ſelues be. Honor be to GOD, who did put light in the heart of his faythfull and true Miniſter, of moſt famous memory King Henry the eight, and gaue him the knowledge of his Word, and an earneſt affection to ſeke his glory, and to put away all ſuch ſuperſtitions, and Phariſaicall ſects by Antichriſt inuented, and ſet vp again the true Word of GOD, and glory of his moſt bleſſed Name, as he gaue the like ſpirit vnto the moſt noble, and famous Princes, Joſaphat, Joſias, and Ezekias. GOD grant all vs the Kings highneſſe faithfull, and true Subiects, to feed of the ſweet and ſauory bread of GODS owne Word, and (as Chriſt Commanded) to eſchew all our Phariſaicall and Papiſticall leuen of mans fayned Religion. Which, although it were before GOD moſt abominable, and contrary to Gods Commandements, and Chriſts pure Religion, yet it was prayſed to be a moſt godly life, and higheſt ſtate of perfection, as though a man might bee more godly, and more perfect by keeping the rules, traditions, and profeſſions of men, then by keeping the holy Commandements of GOD. And briefly to paſſe ouer the vngodly, and counterfait religion, let vs rehearſe ſome other kinds of Papiſticall ſuperſtitions, and abuſes, as of Beads, of Lady Pſalters, and Roſaries, of fifteene Oes, of Saint Bernards verſes, of Saint Agathes letters, of Purgatory, of Maſſes ſatisfactory, of Stations, and Jubilees, of fayned Reliques, of hallowed Beads, Bels, Bread, Water, Pſalmes, Candles, Fire, and ſuch other: of ſuperſtitious faſtings, of fraternities or brocherheads, of pardons, with ſuch like merchandiſe, which were ſo eſteemed, and abuſed to the great prejudice of Gods glory, and Commandements, that they were made moſt high, and moſt holy things, whereby to attaine to the euerlaſting life, or remiſſion of ſinne: yea alſo vaine inuentions, vnfruitfull ceremonies, and vngodly lawes, decrees and counſels of Rome were in ſuch wiſe aduanced, that nothing was thought comparable in authority, wiſedome, learning, and godlyneſſe vnto them. So that the Lawes of Rome, (as they ſayd) were to be receiued of all men, as the foure Euangeliſts, to the which all lawes of Princes muſt giue place. And the lawes of GOD alſo partly were left off, and leſſe eſteemed, that the ſayd lawes, decrees & counſels, with their traditions and ceremonies, might be more duly kept, and had in greater reuerence. Thus was the people through ignorance ſo blinded with the godly ſhew and appearance of thoſe things, that they thought the keeping of them to be more holyneſſe, a more perfect ſeruice, and honoring of GOD and more pleaſing to God, then the keeping of Gods Commandements. Such hath been the corrupt inclination of man, euer ſuperſtitiouſly giuen to make new honoring of GOD of his owne head, and then to haue more affection and deuotion to keepe that, then to ſearch out Gods holy Commandements and to keepe them. And furthermore, to take GODS Commandements for mens commandements, and mens commandements for Gods Commandements, yea, and for the higheſt, and

Other deuiſes, and ſuperſtition.

Decrees and decretals.

moſt

moſt perfect, and holy of all Gods Commandements. And ſo was all confuſed, that ſcant well learned men, and but a ſmall number of them, knew, or at the leaſt would know and durſt affirme the truth, to ſeparate or ſever GODS Commandements from the Cõmandements of men. Whereupon did grow much erroꝛ, ſuperſtition, idolatry, vaine religion, overthwart judgment, great contention, with all ungodly living.

Wherefoꝛe, as you have any zeale to the right and pure honoꝛing of GOD, as you have any regard to your owne ſoules and to the life that is to come, which is both without paine and without end, apply your ſelves chiefly above all things, to read and heare GODS Woꝛd, marke diligently therein what his will is you ſhall doe, and with all your endeavoꝛ apply your ſelves to follow the ſame. Firſt you muſt have an aſſured faith in GOD, and give your ſelves wholy unto him, love him in proſperity and adverſity and dread to offend him evermoꝛe. Then foꝛ his ſake love all men, friends and foes, becauſe they be his creation and image and redeemed by Chriſt, as ye are. Call in your minds, how you may doe good unto all men, unto your power, and hurt no man. Obey all your ſuperiours and gobernoꝛs, ſerve your Maſters faithfully, and diligently as well in their abſence, as in their preſence, not foꝛ dread of puniſhment only, but foꝛ conſcience ſake, knowing that you are bound ſo to doe by GODS Commandements. Diſobey not your Fathers and Mothers, but honoꝛ them, help them and pleaſe them to your power. Oppreſſe not, kill not, beate not, neyther ſlander, noꝛ hate any man: but love all men, ſpeake well of all men, helpe and ſuccour every man, as you may, yea, even your enemies that hate you, that ſpeake evill of you, and that do hurt you. Take no mans goods, noꝛ covet your neighbours goods wrongfully, but content your ſelves with that which ye get truly, and alſo beſtow your owne goods charitably, as need and caſe requireth. Flee all idolatry, witchcraft and perjury, commit no manner of adultery, foꝛnication, oꝛ other unchaſtneſſe, in will, noꝛ in deede, with any other mans wife, widdow oꝛ maide, oꝛ otherwiſe. And travelling continually, (during this life) thus in keeping the Commandements of GOD (wherein ſtandeth the pure, principall and right honoꝛ of GOD, and which wrought in fayth, GOD hath ordained to be the right trade and pathway unto heaven) you ſhall not faile, as Chriſt hath promiſed, to come to that bleſſed and everlaſting life, where you ſhall live in glory, and joy with GOD foꝛ ever; to whom be prayſe, honoꝛ and Empery, foꝛ ever and ever. Amen.

An exhortation to the keeping of Gods Commandements.

A briefe rehearſall of Gods Commandements.

A SERMON OF CHRIstian love and charity.

Of all things that be good to be taught unto Christian people, there is nothing more necessary to be spoken of, and daily called upon, then charity: aswell for that all manner of works of righteousnes be contained in it, as also that the decay thereof is the ruine or fall of the world, the banishment of vertue, and the cause of all vice. And for so much as almost every man maketh, and frameth to himself charity after his owne appetite, and how detestable soever his life be, both unto GOD, and man, yet he perswadeth himselfe still that he hath charity: therefore you shall heare now a true and plaine discription or setting forth of charity, not of mens imagination, but of the very words and example of our Sauior Jesus Christ. In which description or setting forth every man (as it were in a glasse) may consider himselfe, and see plainely without error, whether he be in true charity, or not.

What charity is.

Charity, is to love GOD with all our heart, all our soule and all our power, and strength. With all our heart: That is to say, that our heart, minde and study be set to beleeve his Word, to trust in him, and to love him above all other things that we love best in heaven or in Earth.

The love of God.

With all our life: that is to say, that our chiefe joy and delight be set upon him, and his honor, and our whole life given unto the service of him above all things, with him to live and dye, and to forsake all other things, rather then him. For he that loveth his Father or Mother, sonne or daughter, house, or land, more then me (sayth Christ) is not worthy to have me.

Matth. 10.

With all our power, that is to say, that with our hands and feet with our eyes and eares, our mouthes and tongues, and with all our parts and powers both of body and soule, we should be given to the keeping and fulfilling of his Commandements. This is the first and principall part of charity but it is not the whole: for charity is also to love every man, good and evill, friend and foe, and whatsoever cause be given to the contrary, yet nevertheless to beare good will, and heart unto every

The love of thy neighbour

man

man, to uſe our ſelves well unto them, as well in words and countenances, as in all our outward acts and deds: for ſo Chriſt himſelfe taught, and ſo alſo he perfourmed indeed. Of the love of GOD he taught in this wiſe unto a Doctor of the Law, that asked him which was the great and chiefe Commandement in the Law, Love thy Lord GOD (ſayd Chriſt) with all thy heart, with all thy ſoul and with all thy mind. And of the love that we ought to have among our ſelves each to other, he teacheth us thus: You have heard it taught in times paſt, Thou ſhalt love thy friend and hate thy foe: But I tell you, Love your enemies, ſpeake well of them that defame and ſpeake evill of you, do well to them that hate you, pray for them that vex and perſecute you, that you may be the children of your Father that is in heaven, For he maketh his Sunne to riſe both upon the evill and good, ſendeth raine to the juſt and unjuſt. For if you love them that love you, what reward ſhall you have? Do not the Publicans likewiſe? And if you ſpeake well only of them that be your brethren and deare beloved friends, what great matter is that, do not the Heathen the ſame alſo? Theſe be the very words of our Saviour Chriſt himſelfe, touching the love of our neighbour. And for as much as the Phariſes (with their moſt peſtilent traditions, and falſe interpretations and glozes) had corrupted, and almoſt clearly ſtoppedup this pure well of GODS lively Word, teaching that this love, and charity pertained only to a mans friends, and that it was ſufficient for a man to love them which do love him, and hate his foes: therefore Chriſt opened this well againe, purged it and cleanſed it, by giving unto his godly law of charity, a true and cleare interpretation, which is this: that we ought to love every man, both friend and foe, adding thereto what commodity we ſhall have thereby and what incommodity by doing the contrary. What thing can we wiſh ſo good for us, as the eternall heavenly Father, to receive and take us for his children? And this ſhall we be ſure of (ſayth Chriſt) if we love every man without exception, And if we doe otherwiſe (ſaith he) we be no better then the Phariſes Publicanes, and Heathens and ſhall have our reward with them, that is, to be ſhut out from the number of GODS choſen children, and from his everlaſting inheritance in heaven.

Matth. 22.

Matth. 5.

Matth. 5.

Thus of true charity, Chriſt taught that every man is bound to love GOD above all things, and to love every man, friend and foe. And this likewiſe he did uſe himſelfe, exhorting his adverſaries, rebuking the faults of his adverſaries, and when he could not amend them, yet he prayed for them. Firſt, he loved GOD his Father above all things, ſo much that he ſought not his own glory and will, but the glory and will of his Father. I ſeeke not (ſayd he) mine own will, but the will of him that ſent mee. Nor he refuſed not to die, to ſatisfie his Fathers will, ſaying, If it may be, let this cup of Death paſſe from mee: if not thy will be done, and not mine. Hee loved not only his friends, but alſo his enemies, which (in their hearts) bare exceeding great hatred againſt him, and with their tongues ſpake all evill of him, and in their acts and deds purſued him with all their might and

John 6.

Matth. 26.

powers, even unto death, yet all this notwithstanding, he withdrew not his fauor from them, but still loued them, preached unto them of loue, rebuked their false doctrine, their wicked liuing, and did good unto them, patiently taking whatsoeuer they spake or did against him. When they gaue him euill words, he gaue none euill againe. When they did strike him, he did not smite them againe: and when he suffered death, he did not fray them, nor threaten them, but prayed for them, and did put all things to his Fathers will. And as a sheepe that is led unto the shambles to be slaine, and as a lambe that is shorne of his fleece, vnder no noyse or resistance, euen so he went to his death, without any repugnance, or opening of his mouth to say any euill. Thus haue I set forth unto you what Charity is, as well by the doctrine, as by the examples of Christ himselfe, whereby also euery man may without errour know himselfe, what state and condition he standeth in, whether he be in charity, (and so the child of the Father in heauen) or not. For although almost euery man perswadeth himselfe to be in charity, yet let him examine none other man, but his owne heart, his life and conuersation, and he shall not be deceiued, but truly discern, and iudge whether he be in perfect charity or not. For he that followeth not his owne appetite and will, but giueth himself earnestly to GOD, to doe all his will and Commandements, he may be sure he loueth GOD aboue all things, and else surely he loueth him not, whatsoeuer he pretends: as Christ sayd, If yee loue me, keepe my Commandements. For he that knoweth my Commandements and keepeth them, he it is (saith Christ) that loueth me. And againe he sayth, He that loueth me, will keepe my Word, and my Father will loue him, and he will both come to him, and dwell with him: and he that loueth me not, will not keepe my Word. And likewise he that beareth a good heart and minde, and vseth well his tongue, and deeds unto euery man, friend and foe, he may know thereby that he hath charity. And when he is sure that Almighty God taketh him for his deare beloued Sonne, as S. John sayth, Hereby manifestly are knowen the children of GOD, from the children of the diuell for whosoeuer doth not loue his brother, belongeth not unto GOD.

John 14.

1 *John.* 3.

THE

The ſecond part of the Sermon of *Charity*.

YOU haue heard a plaine and fruitfull ſetting forth of charity, and how profitable and neceſſary a thing charity is: how charity ſtretcheth it ſelfe both to God and man, friend and foe, and that by the doctrine and example of Chriſt: and alſo who may certifie himſelf whether he be in perfect charity or not. Now as concerning the ſame matter, it followeth. The perverſe nature of man, corrupt with ſinne and deſtitute of Gods Word and grace, thinketh it againſt all reaſon, that a man ſhould loue his enemy, and hath many perſwaſions which bring him to the contrary. Againſt all which reaſons, we ought as well to let the teaching as the liuing of our Sauiour Chriſt, who louing us (when we were his enemies) doth teach us to loue our enemies. He did patiently take for us many reproches, ſuffered beating, and moſt cruell death. Therefore we be no members of him, if we will not follow him. Chriſt (ſayth S. Peter) ſuffered for us, leauing an example that we ſhould follow him. 1 Pet. 2.

Againſt carnal men that will not forgiue their enemies.

Furthermore, we muſt conſider, that to loue our friends, is no more but that which theeues, adulterers, homicides, and all wicked perſons doe: inſo much that Iewes, Turks, Infidels, and all bruite beaſts doe loue them that be their friends, of whom they haue their liuing, or any other benefits. But to loue enemies, is the proper condition of them that be the children of GOD, the diſciples, and followers of Chriſt. Notwithſtanding, mans froward and corrupt nature weigheth ouer deepely many times, the offence and diſpleaſure done vnto him by enemies, and thinketh it a burthen intolerable, to be bound to loue them that hate him. But the burthen ſhould be eaſie enough, if (on the other ſide (euery man would conſider, what diſpleaſure he hath done to his enemy againe, and what pleaſure he hath receiued of his enemy. And if we finde no equall or euen recompence, neither in receiuing pleaſures of our enemies, nor in requiting pleaſures vnto them againe: then let us ponder the diſpleaſures which we haue done vnto Almighty God, how often, and how grieuouſly we haue offended him, whereof if we will haue of GOD forgiuenеſſe, there is none other remedy, but to forgiue the offences done vnto us, which be very ſmall, in compariſon of our offences done againſt GOD. As if we conſider that he which hath offended us, deſerueth not to be forgiuen of us, let us conſider againe, that we much leſſe deſerue to be forgiuen of GOD. And although our enemy deſerue not to be forgiuen for his owne ſake, yet we ought to forgiue him for GODS ſake, conſidering how great, and many benefits we haue receiued of him, without our deſerts, and that Chriſt hath deſerued of us that for his ſake we ſhould forgiue them their treſpaſſes committed a-

A question, gainst us. But here may rise a necessary question to be dissolved. If charity require to thinke, speake, and doe well unto every man, both good and evill: how can Magistrates execute justice upon malefactors or evill doers with charity? how can they call evill men in prison, take away their goods, and sometimes their lives, according to Lawes, if charity will not suffer them so to doe? Hereunto is a plaine, and a briefe answer, Answer, that plagues, and punishments be not evill of themselves, if they be well taken of the harmlesse. And to an evill man they are both good, and necessary, and may be executed according to charity, and with charity should be executed. For declaration whereof, you shall understand that Charity hath tow offices. charity hath two offices, the one contrary to the other, and yet both necessary to be used upon men of contrary sort, and disposition. The one office of charity is, to cherish good and harmlesse men, not to oppresse them with false accusations, but to encourage them with rewards to doe well, and to continue in well doing, defending them with the sword from their adversaries: as the office of Bishops, and Pastors is, to praise good men for well doing, that they may continue therein, and to rebuke, and correct by the word of GOD, the offences and crimes of all evill disposed persons. The other office of charity is, to rebuke, correct and punish vice, without regard of persons, and is to be used against them onely that be evill men, and malefactours or evill doers. And that it is as well the office of charity to rebuke, punish and correct them that be evill, as it is to cherish, and reward them that be good and harmelesse. *Rom.* 13. S. Paul declareth (writing to the Romans) saying, That the high powers are ordained of GOD, not to be dreadfull to them that doe well, but unto malefactours, to draw the sword to take vengeance of him that committeth the sinne. *1 Tim.* 1. And Saint Paul biddeth Timothy stoutly, and earnestly to rebuke sinne by the word of GOD. So that both offices should be diligently executed, to fight against the Kingdom of the Devill, the Preacher with the Word, and the Governors with the sword. Else they neither love GOD, nor them whom they governe, if (for lacke of correction) they wilfully suffer GOD to be offended, and them whom they govern, to perish. For as every loving father correcteth his naturall sonne when he doth amisse, or else he loveth him not: so all governors of Realmes, Countryes, Townes and Houses, should lovingly correct them which be offendors under their governance, and cherish them which live innocently, if they have any respect eyther unto GOD, and their office, or love unto them of whom they have governance. And such rebukes, and punishments of them that offend, must be done in due time, lest by delay, the offenders fall headlong into all manner of mischiefe, and not only be evill themselves, but also doe hurt unto many men, drawing other by their evill example, to sinne, and outrage after them. As one theefe may both robbe many men, and also make many theeves: and one seditious person may allure many, and annoy a whole Town or Country. And such evill persons that be so great offenders to God, and the common weale, charity requireth to be cut from the body of the Common-weale, lest they corrupt other good and honest persons: like as a good Surgion

cutteth

cutteth away a rotten and fettered member for lobe he hath to the whole body, leſt it infect other members adjoyning unto it. Thus it is declared unto you what true charity or Chriſtian lobe is, ſo plainely, that no man need to be deceived. Which lobe, whoſoever keepeth, not only towards GOD (whom he is bound to lobe above all things) but alſo toward his neighbor, as well friend as foe, it ſhall ſurely keepe him from all offence of GOD, and juſt offence of man. Therefore beare well away this one ſhort leſſon, that by true Chriſtian charity, GOD ought to be loved, good and evill, friend and foe, and to all ſuch, we ought (as we may) to doe goode thoſe that be good, of lobe to encourage and cheriſh, becauſe they be good: and thoſe that be evill, of lobe to procure, and ſeeke their correction, and due puniſhment, that they may thereby eyther be brought to goodnes, or at the leaſt that GOD, and the Common-wealth may be leſſe hurt and offended. And if we thus direct our life, by Chriſtian lobe and charity, then Chriſt doth promiſe, and aſſure us that he lobeth us, that we be the children of our heavenly Father, reconciled to his favor, very members of Chriſt, and that after this ſhort time of this preſent and mortall life, we ſhall have with him everlaſting life in his everlaſting Kingdome of heaven. Therefore to him with the Father, and the holy Ghoſt, be all honor and glory, now and ever, Amen.

A SERMON AGAINST Swearing and Perjury.

ALmighty GOD, to the intent his moſt holy Name ſhould be had in honor, and evermore be magnified of the people, commandeth that no man ſhould take his Name vainely in his mouth, threatning puniſhment unto him that unreverently abuſeth it by ſwearing, forſwearing, blaſphemy. To the intent therefore that this Commandement may be the better knowen and kept, it ſhall be declared unto you, both how it is lawfull for Chriſtian people to ſweare, and alſo what perill and danger it is, vainly to ſwear, or to be forſworn. Firſt, when Judges require oaths of the people for declaration or opening of the truth, or for execution of juſtice, this manner of ſwearing is lawfull. Alſo when men make faithfull promiſes with calling to witnes of the Name of God, to keep covenants honeſt promiſes, How, and in what cauſes it is lawfull to ſweare.

miſes, ſtatutes, Lawes and good cuſtomes, as Chriſtian Princes doe in their concluſions of peace, for conſervation of Common-wealthes, and private perſons promiſe their fidelity in Matrimony, or one to another in honeſty, and true friendſhip: and all men when they doe ſweare to kepe common lawes, and locall ſtatutes: and good cuſtomes, for due order to be had, and continued among men, when Subjects doe ſweare to be true and faythfull to their King and Soveraigne Lord, and when Judges, Magiſtrates, and officers ſweare truly to execute their Office, and when a man would affirme the truth to the ſetting forth of GODS glory (for the ſalvation of the people) in open preaching of the Goſpell, or in giving of good counſell privately for their ſoules health: all theſe manner of ſwearing, for cauſes neceſſary, and honeſt, be lawfull. But when men doe ſweare of cuſtome, in reaſoning, buying and ſelling, or other daily communication (as many be common, and great ſwearers) ſuch kind of ſwearing is ungodly, unlawfull, and forbidden by the Commandement of God. For ſuch ſwearing is nothing elſe, but taking of GODS holy Name in vaine. And here is to be noted, that lawfull ſwearing is not forbidden, but commanded by Almighty GOD. For we have examples of Chriſt, and godly men, in holy Scripture, that did ſweare themſelves, and required oathes of others likewiſe. And GODS Commandement is, *Deut. 6.* Thou ſhalt dread thy Lord GOD, and ſhalt ſweare by his Name. And *Pſal. 63.* Almighty GOD by his Prophet David ſayth, All men ſhall be prayſed that ſweare by him.

John 3. Thus did our Saviour Chriſt ſweare divers times ſaying, Verily, ve-*2 Cor. 1.* rily. And S. Paul ſweareth thus, I call GOD to witneſſe. And Abra-*Geneſis 24.* ham (waxing old) required an oath of his ſervant, that he ſhould procure a wife for his ſonne Iſahac, which ſhould come of his owne kindred: and the ſervant did ſweare that he would performe his Maſters will. Abra-*Geneſis 21.* ham alſo being required, did ſweare unto Abimelech the King of Gerariſ, that he ſhould not hurt him, nor his poſterity, and likewiſe did Abimelech ſweare unto Abraham. And David did ſweare to be, and continue a fayth-full friend to Jonathan, and Jonathan did ſweare to become a faithfull friend unto David.

Alſo God once commanded, that if a thing were layd to pledge to any man, or left with him to kepe, if the ſame thing were ſtolne, or loſt, that the kiper thereof ſhould be ſworne before Judges, that he did not con-*Heb. 6.* veigh it away, nor uſed any deceit in cauſing the ſame to be conveyed a-way by his conſent or knowledge. And Saint Paul ſayth, that in all matters of controverſie betweene two perſons, whereas one ſayth, Yea, and the other, Nay, ſo as no due proofe can be had of the truth, the end of every ſuch controverſie muſt be an oath miniſtred by a Judge. And more-*Jeremy 4.* over GOD by the Prophet Jeremy ſaith, Thou ſhalt ſweare, The Lord liveth, in truth, in judgment, in righteouſneſſe. So that whoſoever ſweareth when he is required of a Judge, let him be ſure in his conſcience that his oath hath theſe conditions, and he ſhall never need to be afrayd of perjury.

Firſt, he that ſweareth, may ſweare truly, that is, he muſt (ſetting a-

part

part all fauor and affection to the parties) haue the truth only before his eyes, and for loue thereof, say and speake that which he knoweth to be truth and no further. The second is, he that taketh an oath, must doe it with iudgement, not rashly and unaduisedly, but soberly, considering what an oath is. The third is, he that sweareth, must sweare in righteousnesse: that is, for the very zeale and loue which he beareth to the defence of innocency, to the maintenance of the truth, and of the righteousnesse of the matter or cause: all profit, all profit, all loue and fauor unto the person for friendship or kindred laid apart. Thus an oath (if it haue with it these three conditions) is a part of GODS glory, which we are bound by his Commandements to giue unto him. For he willeth that we shall sweare only by his Name, not that he hath pleasure in oathes, but like as he commanded the Iewes to offer Sacrifices unto him, not for any delight that he had to them, but to keepe the Iewes from committing of Idolatry: so he commanding us to sweare by his holy Name, doth not teach us that he delighteth in swearing, but he thereby forbiddeth all men to giue his glory to any creature in heaven, Earth, or Water. Hitherto you see, that oathes lawfull are commanded of GOD, used of Patriarches, and Prophets, of Christ himselfe, and of his Apostle Paul. Therefore Christian people must think lawfull oathes, both godly and necessary. For by lawfull promise and couenants confirmed by oathes, Princes and their Countries are confirmed in common tranquility and peace. By holy promises with calling the Name of GOD to witnesse, we be made lively members of Christ, when we professe his Religion receiuing the Sacrament of Baptisme. By like holy promise the Sacrament of Matrimony knitteth Man and Wife in perpetuall loue, that they desire not to be separated for any displeasure or aduersity that shall after happen. By lawfull oathes, which Kings, Princes, Iudges and Magistrates doe sweare, common lawes are kept inuiolate, Iustice is indifferently ministred, harmlesse persons, fatherlesse children, widdowes and poore men, are defended from murtherers, oppressours and theeues, that they suffer no wrong, nor take any harme. By lawfull oathes, mutuall society, amity and good order is kept continually in all Communalties, as Boroughs, Cityes, Townes and Villages. And by lawfull oathes, malefactors are searched out, wrong doers are punnished, and they which sustaine wrong, are restored to their right. Therefore lawfull swearing can not be euill, which bringeth unto us so many godly, good and necessary commodityes. Wherefore when Christ so earnestly forbad swearing, it may not be understood, as though he did forbid all manner of oathes: but he forbiddeth all vaine swearing and forswearing both by GOD, and by his creatures, as the common use of swearing in buying, selling and in our dayly communication, to the intent every Christian mans word should be as well regarded in such matters, as if he should confirme his communication with an oath. For every Christian mans word (sayth S. Hierome) should be so true, that it should be regarded as an oath. And Chrisostome witnessing the same, sayth, It is not conuenient to sweare: for what needeth us to sweare, when it is not

What condition an oath ought to haue.

The second.

The third.

Why we be willed in Scripture to sweare by the Name of God.

Esay 42.

Commodities had by lawfull oath, made and obserued.

Vain swearing is forbidden.

lawfull

An objection. lawfull for one of us to make a lye unto another? Peradventure some will say, I am compelled to sweare, for else men that doe commune with me, or buy and sell with me, will not believe me. To this answereth S. Chrysostome, that he that thus sayth, sheweth himselfe to be an unjust and deceitfull person. For if he were a truly man, and his deeds taken to agree with his words, he should not need to sweare at all. For he that useth truth, and plainenesse in his bargaining and communication, he shall have no need by such vaine swearing, to bring himselfe in credence with his neighbors, nor his neighbors will not mistrust his sayings. And if his credence be so much lost indeed, that he thinketh no man will believe him without he sweare, then he may well thinke his credence is cleane gone. For true it is (as Theophylactus writeth) that no man is lesse trusted, then he that useth much to sweare. And Almighty GOD by the Wiseman sayth, That man which sweareth much, shall bee full of sinne, and the scourge of GOD shall not depart from his house.

Eccles. 33.

Another objection. An answer.

But here some men will say, for excusing of their many oathes in their daily talke: Why should I not sweare, when I sweare truly? To such men it may be sayd, That though they sweare truly yet in swearing often unadvisedly, for trifles, without necessity and when they should not sweare, they be not without fault, but doe take Gods most holy Name in vaine. Much more ungodly and unwise men are they, that abuse GODS most holy Name, not only in biping, and telling of small things daily in all places, but also in eating, drinking, playing, communing, and reasoning. As if none of these things might be done, except in doing of them, the most holy Name of GOD be commonly used and abused, vainely and unreverently talked of, sworne by and forsworn, to the breaking of GODS Commandement, and procurement of his indignation.

The second part of the Sermon of *Swearing*.

YOU have been taught in the first part of this Sermon against swearing and perjury, what great danger it is to use the Name of God in vaine. And that all kind of swearing is not unlawfull, neither against Gods Commandement, and that there be three things required in a lawfull oath. First, that it be made for the maintenance of the truth. Secondly, that it be made with judgement, not rashly and unadvisedly. Thirdly, for the zeale and love of Justice. Ye heard also what commodities come of lawfull oathes, and what danger commeth of rash and unlawfull oathes. Now as concerning the rest of the same matter, you shall understand, that as well they use the Name of GOD in vaine, that by an oath make unlawfull promi-

ses

ſes of good, and honeſt things, and performe them not: as they which doe promiſe evill, and unlawfull things, and doe performe the ſame. Of ſuch men that regard not their godly promiſes bound by an Oath, but wittingly, and willingly breake them, wee doe read in holy Scripture two notable punishments. Firſt, Joſua and the people of Iſrael made a league, and faythfull promiſe of perpetuall amity, and friendſhip with the Gabaonites: notwithſtanding afterwards in the dayes of wicked Saul, many of theſe Gabaonites were murthered, contrary to the ſayd faythfull promiſe made. Wherewith Almighty GOD was ſore diſpleaſed, that he ſent an univerſall hunger upon the whole country, which continued by the ſpace of three yeeres. And GOD would not withdraw his punishment untill the ſayd offence was revenged by the death of ſeven ſonnes, or next kinſmen of King Saul. And whereas Zedekias King of Hieruſalem, had promiſed fidelity to the King of Chaldea, afterward when Zedekias contrary to his Oath and allegiance, did rebell againſt King Nebuchadonozor this heathen King by GODS permiſſion and ſufferance, invading the Land of Jury, and beſieging the City of Hieruſalem, compelled the ſayd King Zedekias to flee, and in fleeing, tooke him priſoner, ſlew his ſonnes before his face, and put out both his eyes: and binding him with chaines, led him priſoner miſerably into Babylon.

Lawfull oathes and promiſes would be better regarded. *Joſh.* 9.

2 *King* 24.

chap. 25.

Thus doth GOD shew plainely how much he abhorreth breakers of honeſt promiſes bound by an Oath made in his Name. And of them that make wicked promiſes by an Oath, and will performe the ſame, we have example in the Scriptures, chiefely of Herod, of the wicked Jewes, and of Jephtah. Herod promiſed by an oath unto the Damoſell which danced before him, to give unto her whatſoever ſhe ſhould aske: when ſhee was inſtructed before of her wicked Mother to aske the head of Saint John Baptiſt. Herod, as he tooke a wicked oath, ſo he more wickedly perforмed the ſame, and cruelly ſlew the moſt holy Prophet. Likewiſe did the malicious Jewes make an oath, curſing themſelves if they did eyther eate or drinke, untill they had ſlaine Saint Paul. And Jephtah, when GOD had given to him victory of the children of Ammon, promiſed (of a fooliſh devotion) unto GOD, to offer for a ſacrifice unto him, that perſon which of his owne houſe ſhould firſt meet with him after his returne home. By force of which fond and unadviſed oath, he did ſlay his owne, and only daughter, which came out of his houſe with mirth, and joy to welcome him home. Thus the promiſe which he made (moſt fooliſhly) to GOD, againſt GODS everlaſting will, and the law of nature moſt cruelly he perforмed, ſo committing againſt GOD a double offence. Therefore, whoſoever maketh any promiſe, binding himſelfe thereunto by an Oath: let him foreſee that the thing which he promiſeth, be good and honeſt, and not againſt the Commandement of GOD, and that it be in his owne power to performe it juſtly. And ſuch good promiſes muſt all men keepe evermore aſſuredly. But if a man at any time ſhall eyther of ignorance,

Unlawfull oaths and promiſes are not to be kept. *Matth.* 14.

Acts. 23.

Judges 11.

or

or of malice, promise and sweare to doe any thing which is eyther against the Law of Almighty God, or not in his power to performe: let him take it for an unlawfull, and ungodly oath.

Against perjury.

An oath before God,

Now something to speake of perjury, to the intent you should know how great, and grievous an offence against GOD this wilfull perjury is; I will shew you what it is to take an Oath before a Judge upon a booke. First, when they laying their hands upon the Gospell booke, doe sweare truly to enquire, and to make a true presentment of things wherewith they be charged, and not to let from saying the truth, and doing truly, for favor, love, dread, or malice of any person, as GOD may helpe them, and the holy contents of that booke: They must consider, that in that booke is contained GODS everlasting truth, his most holy and eternall Word, whereby we have forgivenesse of our sinnes, and be made inheritors of Heaven, to live for ever with GODS Angels, and Saints, in joy, and gladnesse. In the Gospell booke is contained also GODS terrible threats to obstinate sinners, that will not amend their lives, nor beleeve the truth of GOD, his holy Word, and the everlasting paine prepared in Hell for Idolaters, hypocrites, for false, and vaine swearers, for perjured men, for false witnesse-bearers, for false condemners of innocent and guiltlesse men, and for them which for favor hide the crimes of evill doers, that they should not be punished. So that whosoever wilfully forsweare themselves upon Christs holy Evangely, they utterly forsake GODS mercy, goodnesse, and truth, the merits of our Saviour Christs Nativity, Life, Passion, death, resurrection and ascention, they refuse the forgivenesse of sinnes, promised to all penitent sinners, the joyes of Heaven, the Company with Angels and Saints for ever. All which benefits and comforts are promised unto true Christian persons in the gospell. And they, so being forsworne upon the Gospell, doe betake themselves to the Devils service, the Master of all lyes, falshood, deceit and perjury, provoking the great indignation, and curse of GOD against them in this life, and the terrible wrath, and judgement of our Saviour Christ, at the great day of the last judgement: when he shall justly judge both the quicke and the dead, according to their works. For whosoever forsaketh the truth, for love or displeasure of any man, or for lucre, and profit to himselfe, doth forsake Christ, and with Judas betray him. And although such perjured mans falshood be now kept secret, yet it shall be opened at the last day, when the secrets of all mens hearts shall be manifest to all the World. And then the truth shall appeare, and accuse them: and their owne conscience, with all the blessed company of Heaven, shall beare witnesse truly against them. And Christ the righteous Judge shall then justly condemne them to everlasting shame and death. This sinne of perjury, Almighty GOD by the Prophet Malachie doth threaten to punish sore, saying unto the Jewes, I will come to you in judgment, and I will be a swift witnesse, and a sharpe Judge upon sorcerers, adulterers and perjured persons. Which things to the Prophet Zachary

Though perjury doe escape here unspied, and unpunished, it shall not doe so ever.

GOD

GOD declareth in a vision, wherein the Prophet saw a booke flying, which was twenty cubits long, and ten cubits broad, GOD saying then unto him, This is the curse that shall goe forth upon the face of the earth, for falshood, false-swearing and perjury. And this curse shall enter into the house of the false man, and into the house of the perjured man, and it shall remaine in the midst of his house, consume him and the timber, and stones of his house. Thus you see how much GOD doth hate perjury, and what punishment GOD hath prepared for false swearers, and perjured persons. *Zacha. 5.*

Thus you have heard, how, and in what cases it is lawfull for a Christian man to sweare: ye have heard what properties and conditions a lawfull oath must have, and also how such lawfull oathes are both godly, and necessary to be observed: ye have heard, that it is not lawfull to sweare vainely, (that is) otherwise then in such cases, and after such sort as is declared. And finally, ye have heard how damnable a thing it is, eyther to forswear our selves, or to keepe an unlawfull and an unadvised oath. Wherefore let us earnestly call for grace, that all vaine swearing, and perjury set apart, we may only use such oathes as be lawfull and godly, and that we may truely without all fraud keep the same, according to GODS will and pleasure.

To whom with the Sonne and the holy Ghost, be all honor and glory. Amen.

A SERMON HOW DANGEROUS a thing it is to fall from GOD.

OF our going from GOD, the Wiſeman ſayth, that pryde was the firſt beginning: for by it mans heart was turned from GOD his maker. For pryde (ſayth he) is the fountaine of all ſinne: he that hath it ſhall be full of curſings, and at the end, it ſhall overthrow him. And as by pryde and ſinne we goe from GOD, ſo ſhall GOD and all goodnes with him goe from us. And the Prophet Oſee doth plainely affirme, that they which goe away ſtill from GOD by vicious living, and yet would goe about to pacifie him otherwiſe by ſacrifice, and entertaine him thereby, they labor in vaine. For, notwithſtanding all their ſacrifice, yet he goeth ſtill away from them. For ſo much (ſaith the Prophet) as they doe not apply their minds to returne to GOD, although they goe about with whole flocks, and heards to ſeeke the Lord, yet ſhall they not finde him, for he is gone away from them. But as touching our turning to GOD, or from GOD, you ſhall underſtand, that it may be done divers wayes. Sometimes direcly by Idolatry, as Iſrael and Juda then did: ſometimes men goe from GOD by lacke of faith, and miſtruſting of GOD, whereof Eſay ſpeaketh in this wiſe, Woe to them that goe downe into Ægypt to ſeeke for helpe, truſting in horſes, and having confidence in the number of Chariots, and puiſſance or power of horſemen. They have no confidence in the holy GOD of Iſrael, nor ſeeke for the Lord. But what followeth? The Lord ſhall let his hand fall upon them, and downe ſhall come both the helper, and he that is holpen: they ſhall be deſtroyed all together. Sometime men go from GOD by the neglecting of his Commandements concerning their neighbors, which commandeth them to expreſſe hearty love towards every man, as Zachary ſaid unto the people in GODS behalfe, Give true judgement, ſhew mercy and compaſſion every one to his brother, imagine no deceit toward widowes, or children, fatherleſſe and motherleſſe, toward ſtrangers, or the poore, let no man forge evill in his heart againſt his brother. But theſe things they paſſe not of, they turned their backes, and went their way, they ſtopped their eares that they might not heare, they hardned their hearts as

Eccle. 10.

Oſee. 5.

Eſay. 31.

Zacha. 7.

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an Adamant stone, that they might not listen to the Law, and the words that the Lord had sent through his holy Spirit, by his ancient Prophets. Wherefore the Lord shewed his great indignation upon them. It came to passe (sayth the Prophet) even as I told them: as they would not heare, so when they cryed, they were not heard, but were scattered into all Kingdomes which they neber knew, and their land was made desolate. And to be short, all they that may not abide the Word of GOD, but following the perswasions, and stubbornnesse of their owne hearts, goe backward and not forward (as it is said in Jeremy) They goe and turn away from GOD. Insomuch that Origine sayth, he that with mind, with study, with deeds, with thought, and care, applyeth and giveth himselfe to GODS Word, and thinketh upon his Lawes day and night, giveth himself wholy to GOD, and in his precepts and Commandements is exercises: this is he that is turned to GOD. And on the other part he saith, Whosoever is occupied with Fables and Tales, when the Word of GOD is rehearsed, he is turned from GOD. Whosoever in time of reading GODS word, is carefull in his mind of worldly businesse, of money, or of luere, he is turned from GOD: whosoever is entangled with the cares of possessions, filled with covetousnesse of riches, whosoever studieth for the glory and honor of this world, he is turned from GOD. So that after his minde, whosoever hath not a speciall minde to that thing that is commanded or taught of GOD, he that doth not listen unto it, imbrace, and print it in his heart, to the intent that he may duely fashion his life thereafter, he is plainly turned from GOD, although hee doe other things of his owne devotion and minde, which to him seeme better and more to GODS honor. Which thing to be true, we be taught and admonished in the holy Scripture by the example of King Saul, who being commanded of GOD by Samuel, that he should kill all the Amalekites, and destroy them clearely with their goods and cattell: yet he being moved partly with pitty, and partly (as he thought) with devotion unto GOD, saved Agag the King, and all the chiefe of their cattell, wherewith to make sacrifice unto GOD. Wherewithall GOD being displeased highly, said unto the Prophet Samuel, I repent that ever I made Saul King, for he hath forsaken me, and not followed my words, and so he commanded Samuel, to shew him, and when Samuel asked wherefore (contrary to GODS Word) he had saved the cattell, he excused the matter, partly, by feare, saying, he durst do none other, for that the people would have it so, partly, for that they were goodly beasts he thought GOD would be content, seeing it was done of a good intent and devotion, to honor GOD with the sacrifice of them.

Jeremy 7.

Jeremy. 7.

1 Kings 15.

But Samuel reproving all such intents and devotions (seeme they neber so much to GODS honor, if they stand not with his Word, whereby we may be assured of his pleasure) sayd in this wise, Would GOD have sacrifices and offerings? Or rather that his Word should be obeyed? To obey him is better then offerings, and to listen to him, is better then to offer the fat of Rammes: yea, to repugne against his voyce, is as evill as the sinne of soothsaying: and not to agree to it, is like abo-

minable Idolatry. And now for asmuch as thou hast cast away the Word of the Lord, he hath cast away thee, that thou shouldest not be King.

The turning of God from man.

By all these examples of holy Scripture, we may know, that as we forsake GOD, so shall he ever forsake us. And what miserable state doth consequently, and necessarily follow thereupon, a man may easily consider by the terrible threatnings of GOD And although he consider not all the said misery to the uttermost, being so great that it passeth any mans capacity in this life sufficiently to consider the same: yet hee shall soone perceive so much thereof, that if his heart be not more then stony, or harder then the Adamant, he shall feare, tremble and quake, to call the same to his remembrance. First the displeasure of GOD towards us is commonly expressed in the Scripture by these two things: by shewing his fearefull countenance upon us, and by turning his face, or hiding it from us, By shewing his dreadfull countenance, is signified his great wrath: but by turning his face or hiding thereof, is many times more signified, that is to say, that he clearely forsaketh us, and giveth us over. The which significations be taken of the properties of mens manners. For men toward them whom they favor, commonly beare a good, a chearefull and a loving countenance: so that by the face or countenance of a man, it doth commonly appeare what will or minde he beareth towards other. So when GOD doth shew his dreadfull countenance towards us, that is to say, doth send dreadfull plagues of sword, famine, or pestilence upon us, it appeareth that he is greatly wrath with us. But when he withdraweth from us his Word, the right doctrine of Christ, his gracious assistance and ayde (which is ever joyned to his Word) and leaveth us to our owne wit, our owne will and strength: he declareth then, that he beginneth to forsake us. For whereas GOD hath shewed to all them that truly beleeve his Gospell, his face of mercy in Jesus Christ, which doth so lighten their hearts, that they (if they behold it as they ought to doe) be transformed to his Image, be made partakers of the heavenly light, and of his holy Spirit, and refashioned to him in all goodnesse requisite to the children of GOD: so if they after doe neglect the same, if they be unthankfull unto him, if they order not their lives according to his example and doctrine, and to the setting forth of his glory, he will take away from them his Kingdome, his holy Word, whereby he should raigne in them, because they bring not forth the fruit thereof that he looketh for. Nevertheless, he is so mercifull, and of so long sufferance, that he doth not shew upon us that great wrath suddenly. But when we begin to shrinke from his Word, not beleeving it, or not expressing it in our livings: first, he doth send his messengers, the true Preachers of his Word, to admonish, and warne us of our duty: that as he for his part, for the great love he bare unto us, delivered his owne Sonne to suffer death, that we by his death might be delivered from death, and be restored to the life everlasting, evermore to dwell with him, and to be partakers and inheritors with him, of his everlasting glory and Kingdome of heaven: so againe, that we for our parts should walk in a godly life, as becommeth his children to doe. And if this will not serve,

ſerue, but ſtill we remaine diſobedient to his Word and Will, not know-
ing him, nor loving him, not fearing him, nor putting our whol truſt and
confidence in him: and on the other ſide, to our neighbors behaving our
ſelves uncharitably, by diſdaine, enuy, malice, or by committing mur-
ther, robbery, aduultery, gluttony, deceit, lying, ſwearing, or other like de- *Heb. 3.*
teſtable workes and ungodly behauior, then he threatneth us by terrible *Pſal. 15.*
comminations, ſwearing in great anger, that whoſoeuer doth theſe workes, *1 Cor. 6.*
ſhall neuer enter into his reſt, which is the Kingdome of heauen.

The ſecond part of the Sermon *of falling from God.*

IN the former part of this Sermon, ye haue learned how ma-
ny manner of wayes men fall from GOD: ſome by I-
dolatry, ſome for lacke of faith, ſome by neglecting of their
neighbours, ſome by not hearing of GODS Word, ſome
by the pleaſure they take in vanityes of worldly things. Ye
haue alſo learned in what miſery man is, which is gone from GOD: and
how that GOD yet of his infinite goodnes, to call againe man from that
his miſery, vſeth firſt gentle admonitions by his Preachers, after he lay-
eth on terrible threatnings. Now if this gentle motion, and threatning
together doe not ſerue, then GOD will ſhew his terrible countenance vp-
on vs, he will powre intolerable plagues vpon our heads, and after he
will take away from vs all his ayde, and aſſiſtance, wherewith before he
did defend vs from all manner of calamityes, as the Euangelicall Pro- *Eſay 5.*
phet Eſay agreeing with Chriſts parable doth teach vs, ſaying, That God
had made a goodly Vineyard for his beloued children, he hedged it, he wal- *Matth. 21.*
led it round about, he planted it with choſen vines, and made a Turret
in the middeſt thereof, and therein alſo a Wine-preſſe. And when he looked
that it ſhould bring him forth good grapes, it brought forth wilde grapes:
and after it followeth, Now ſhall I ſhew you (ſaith GOD) what I will
do with my Vineyard: I will plucke down the hedges, that it may periſh:
I will breake downe the walles, that it may be troden vnder foot: I will
let it lye waſte, it ſhall not be cut, it ſhall not be digged, but briers, and
thornes ſhall ouergrow it, and I ſhall command the clouds that they
ſhall no more raine vpon it.

By theſe threatnings we are admoniſhed, and warned, that if we which
are the choſen Vineyard of GOD, bring not forth good grapes, that is
to ſay, good workes that may be deſerued, and pleaſant in his ſight,
when he looketh for them, when he ſendeth his meſſengers to call vpon
vs for them, but rather bring forth wilde grapes, that is to ſay, ſowre
workes, vnſauory, and vnfruitfull: then will he plucke away all de-
fence, and ſuffer grieuous plagues of famine, battell, dearth and death,
to light vpon vs. Finally, if theſe ſerue not, he will let vs lie waſte, be

will give us ouer, he will turne away from us, he will dig, and delue no more about us, he will let us alone, and suffer us to bring forth euen such fruit as we will, to bring forth brambles, briers, and thornes, all naughtinesse, all vice, and that so abundantly, that they shall cleane ouergrow us, choke, strangle, and utterly destroy us. But they that in this world liue not after GOD, but after their owne carnall liberty, perceiue not this great wrath of GOD towards them, that he will not digge, nor delue any more about them, that he doth let them alone euen to themselues. But they take this for a great benefit of GOD, to haue all their owne liberty: and so they liue, as if carnall liberty were the true liberty of the Gospell. But GOD forbid (good people) that euer we should desire such liberty. For although GOD suffer sometimes the wicked to haue their pleasure in this world, yet the end of ungodly liuing is at length endlesse destruction. The murmuring Israelites had *Numb.* 11. that they longed for, they had Quailes enough, yea, till they were weary of them. But what was the end thereof? Their sweet meat had sowre sauce: euen whiles the meate was in their mouthes, the plague of GOD lighted upon them, and suddenly they dyed. So, if we liue ungodly, and GOD suffereth us to follow our owne wills, to haue our owne delights and pleasures, and correcteth us not with some plague: it is no doubt but he is almost utterly displeased with us. And although he be long ere he strike, yet many times when he striketh such persons, he striketh them at once for euer. So that when he doth not strike us, when he ceaseth to afflict us, to punish or beate us, and suffereth us to runne headlong into all ungodlinesse, and pleasures of this world that we delight in, without punishment and aduersity, it is a dreadfull token that he loueth us no longer, that he careth no longer for us, but hath giuen us ouer to our owne selues. As long as a man doth paine his vines, doth digge at the roots, and doth lay fresh earth to them, he hath a minde to them, he perceiueth some token of fruitfulnesse that may be recouered in them: but when he will bestow no more such cost and labor about them, then it is a signe that he thinketh they will neuer be good. And the father, as long as he loueth his child, he looketh angerly, he correcteth him when he doth amisse: but when that serueth not, and upon that he ceaseth from correction of him, and suffereth him to doe what he list himselfe, it is a signe that he intendeth to disinherit him, and to cast him away for euer. So surely nothing should pearce our heart so sore, and put us in such horrible feare, as when we know in our conscience, that we haue grieuously offended GOD, and doe so continue, and that yet he striketh not, but quietly suffereth us in the naughtinesse that we haue delight in. Then specially it is time to cry, and to cry againe, as Dauid *Psal.* 51. did: Cast me not away from thy face, and take not away thy holy spirit from me. Lord, turne not away thy face from me, cast not thy seruant away in displeasure. Hide not away thy face from me, lest I be like unto them that goe downe to hell. The which lamentable prayers of him, as they doe certifie us what horrible danger they be in, from whom GOD turneth his face (for the time, and as long as he so doth:) so should

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they moue, and stirre us to cry upon GOD with all our heart, that we may not be brought into that state, which doubtlesse is so sorrowfull, so miserable, and so dreadfull, as no tongue can sufficiently expresse, nor any heart can thinke. For what deadly greife may a man suppose it is to be under the wrath of GOD, to be forsaken of him, to haue his holy Spirit the Author of all goodnesse, to be taken from him; to be brought to so vile a condition, that he shall be left heere for no better purpose, then to be for euer condemned in hell? For not only such places of Dauid doe shew, that upon the turning of GODS face from any persons, they shall be left bare from all goodnesse, and farre from hope of remedy: but also the place rehearsed last before of Esay, doth meane the same, which sheweth, that GOD at length doth so forsake his unfruitfull Vineyard, that he will not only suffer it to bring forth weedes, byers and thornes, but also further to punish the unfruitfulnesse of it: he sayth, he will not cut it, he will not delue it, and he will command the Clouds that they shall not raine upon it: whereby is signified the teaching of his holy Word, which Saint Paul, after a like manner, expressed by planting and watring, meaning that he will take that away from them, so that they shall be no longer of his Kingdome, they shall be no longer gouerned by his holy Spirit, they shall be put from the grace, and benefits that they had, and euer might haue enjoyed through Christ: they shall be depriued of the heauenly light, and life which they had in Christ, whiles they abode in him: they shall be (as they were once) as men without GOD in this world, or rather in worse taking. And to be short, they shall be giuen in- to the power of the deuill, which beareth the rule in all them that be fall away from GOD, as he did in Saul, and Iudas, and generally in all such as worke after their owne wills, the children of mistrust, and unbeliefe. Let us be ware therefore (good Christian people) lest that we reiecting or casting away Gods Word (by the which we obtaine, and attaine true faith in GOD) be not at length cast off so farre, that wee become as the children of unbeliefe, which be of two sorts, farre di- uers, yea, almost cleane contrary: and yet both be very farre from return- ing to GOD: the one sort, only weighing their sinfull and detestable liuing, with the right iudgment, and straightnes of GODS righte- ousnesse, be so without comfort, and be so comfortlesse (as they all must néeds be, from whom the Spirit of Counsell, and comfort is gone) that they will not be perswaded in their hearts, but that either God can- not, or else that he will not take them againe to his fauor and mercy. The other, hearing the loving and large promises of GODS mercy, and so not conceiuing a right fayth thereof, make those promises larger then euer GOD did, trusting that although they continue in their un- full and detestable liuing neuer so long, yet that GOD at the end of their life, will shew his mercy upon them, and that then they will re- turne. And both these two sorts of men be in a damnable state, and yet neuerthelesse, GOD (who willeth not the death of the wicked) hath shewed meanes, whereby both the same (if they take hird in season) may

1 King. 15.

Ezek. 18, & 33.

Against desperation.

maye scape, The firſt, as they doe dread Gods rightfull juſtice in punishing ſinners (whereby they ſhould be diſmayed: and ſhould deſpaire indeed, as touching any hope that maye be in themſelves) ſo if they would conſtantly or ſtedfaſtly beleeve, that GODS mercy is the remedy appointed againſt ſuch deſpaire and diſtruſt, not onely for them, but generally for all that be ſorry, and truly repentant, and will therewithall sticke to GODS mercy, they may be ſure they ſhall obtaine mercy and enter into the Port or haven of ſafegard, into the which whoſoever doth come, be they beforetime never ſo wicked, they ſhall be out of danger of everlaſting damnation, as GOD by Ezechiel ſaith, What time ſoever a ſinner doth

Ezek. 3.

returne, and take earneſt and true repentance, I will forget all his wickednesse. The other, as they be ready to beleeve GODS promiſes, ſo they

Against preſumption.

ſhould be as ready to beleeve the threatnings of GOD: as well they ſhould beleeve the Law, as the Goſpell: as well that there is an Hell, and everlaſting fire, as that there is an Heaven, and everlaſting joy: as well they ſhould beleeve damnation to be threatned to the wicked and evill doers, as Salvation to be promiſed to the faithfull in word and workes: as well they ſhould beleeve GOD to be true in the one, as in the other. And the ſinners that continue in their wicked living, ought to thinke, that the promiſes of GODS mercy, and the Goſpel, pertaine not unto them being in that ſtate, but only the Law, and thoſe Scriptures which containe the wrath, and indignation of GOD, and his threatnings, which ſhould certifie them, that as they doe overboldly preſume of Gods mercy, and live diſſolutely: ſo doth GOD ſtill more and more withdraw his mercy from them, as he is ſo provoked thereby to wrath at length, that he deſtroyeth ſuch preſumers many times ſuddenly. For of ſuch S. Paul ſayd thus, When they ſhall ſay it is peace, there is no danger, then

1 Theſ. 5.

ſhall ſudden deſtruction come upon them. Let us beware therefore of ſuch naughty boldneſſe to ſinne. For GOD, which hath promiſed his mercy to them that be truly repentant (although it be at the latter end) hath not promiſed to the preſumptuous ſinner, eyther that he ſhall have long life, or that he ſhall have true repentance at the laſt end. But for that purpoſe hath he made every mans death uncertaine, that he ſhould not put his hope in the end, and in the meane ſeaſon (to GODS high diſpleaſue) live ungodly. Wherefore, let us follow the counſell of the Wiſeman, Let us make no tarrying to returne unto the Lord: let us not put off from day to day, for ſuddenly ſhall his wrath come, and in time of vengeance he will deſtroy the wicked. Let us therefore turne betimes, and when we turne, let us pray to GOD, as Oſe teacheth,

Oſe 14.

ſaying, Forgive all our ſinnes, receive us graciouſly. And if we turn to him with an humble, and a very penitent heart, he will receive us to his favor and grace, for his holy Names ſake, for his promiſe ſake, for his truth and mercy ſake, promiſed to all faithfull beleevers in Jeſus Chriſt his only naturall Sonne: to whom the only Saviour of the world, with the Father, and the holy Ghoſt, be all honor, glory and power, world without end. Amen.

AN

AN EXHORTATION

againſt the feare of Death.

IT is not to be marvelled that worldly men doe feare to dye. For death depriveth them of all worldly honors, riches and poſſeſſions, in the fruition whereof, the worldly man counteth himſelfe happy, ſo long as he may enjoy them at his own pleaſure: and otherwiſe, if he be diſpoſſeſſed of the ſame, without hope of recovery, then he can none otherwiſe thinke of himſelfe, but that he is unhappy, becauſe he hath loſt his worldly joy, and pleaſure. Alas, thinketh this carnall man, ſhall I now depart for ever from all my honors, all my pleaſure, from my country, friends, riches, poſſeſſions and worldly treaſures, which are my joy, and hearts delight? Alas that ever that day ſhall come, when all theſe I muſt bid farewell at once, and never to enjoy any of them after. Wherefore it is not without great cauſe ſpoken of the Wiſeman, O death, how bitter, and ſowre is the remembrance of thée to a man that liveth in peace and proſperity in his ſubſtance, to a man living at eaſe, leading his life after his owne minde without trouble, and is therewithall well pampered and fed! There be other men, whom this world doth not ſo greatly laugh upon, but rather vex and oppreſſe with poverty, ſickneſſe, or ſome other adverſity, yet they doe feare death, partly becauſe the fleſh abhorreth naturally his own ſorrowfull diſſolution, which death doth threaten unto them, and partly by reaſon of ſickneſſes and painfull diſeaſes, which be moſt ſtrong pangs, and agonies in the fleſh, and uſe commonly to come to ſicke men before death, or at the leaſt accompany death, whenſoever it commeth. Eccle. 41.

Although theſe two cauſes ſeeme great and weighty to a worldly man, whereupon he is moved to feare death, yet there is another cauſe much greater then any of theſe afore-rehearſed, for which indeed he hath full cauſe to feare death, and that is the ſtate and condition whereunto at the laſt end death bringeth all them that have their hearts fixed upon this world, without repentance and amendment. This ſtate and condition is called the ſecond death, which unto all ſuch ſhall enſue after this bodily death. And this is that death, which indeed ought to

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be dread and feared: for it is an everlasting losse without remedy, of the grace and favor of GOD, and of everlasting joy, pleasure and felicity. And it is not onely the losse for ever of all these eternall pleasures, but also it is the condemnation both of body and soule (without eyther appellation, or hope of redemption, unto everlasting paines in hell. Unto this state, death sent that unmercifull and the ungodly rich man (that Luke speaketh of in his Gospell) who living in all wealth and pleasure in this world, and cherishing himselfe daily with daunty fare, and gorgious apparrell, despised poore Lazarus that lay pittifull at his gate, miserably plagued, and full of sores, and also grievously pined with hunger. Both these two were arested of death, which sent Lazarus the poore miserable man by Angels anon unto Abrahams bosome, a place of rest pleasure, and consolation: but the unmercifull rich man descended downe into hell, and being in torments, he cryed for comfort, complayning of the intollerable paine that he suffered in that flame of fire, but it was too late. So unto this place bodily death sendeth all them that in this world have their joy and felicity, all them that in this world be unfaithfull unto GOD, and uncharitable unto their neighbors, so dying without repentance and hope of GODS mercy. Wherefore it is no marvaile, that the worldly man feareth death, for he hath much more cause so to do, then he himselfe doth consider. Thus we see three causes why worldly men feare death. One, because they shall lose thereby their worldly honors, riches, possessions, and all their hearts desires: Another, because of the painefull diseases, and bitter pangs, which commonly men suffer, eyther before, or at the time of death: but the cheefe cause above all other is the dread of the miserable state of eternall damnation both of body and soule, which they feare shall follow, after their departing from the worldly pleasure of this present life.

Luke 16.

The first.

Second.

Third.

For these causes be all mortall men, (which be given to the love of this world) both in feare, and state of death, through sinne (as the holy Apostle sayth) so long as they live here in this world: But (everlasting thankes be to Almighty GOD for ever) there is never a one of all these causes, no, nor yet them altogether, that can make a true Christian man afrayd to die (who is the very member of Christ, the Temple of the Holy Ghost, the Sonne of GOD, and the very inheritor of the everlasting Kingdome of Heaven:) but plainely contrary, he conceiveth great, and many causes undoubtedly grounded upon the infallible, and everlasting trueth of the Word of GOD, which moveth him not only to put away the feare of bodily death, but also for the manifold benefits, and singular commodities, which ensue unto every faithfull person by reason of the same, to wish desire, and long heartily for it. For death shall be to him no death at all, but a very deliverance from death, from all paines cares and sorrowes, miseries, and wretchednesse of this world, and the very entry into rest, and a beginning of everlasting joy, a tasting of heavenly pleasures, so great, that neither tongue is able to expresse, neither eye to see, nor eare to heare them: no, nor any earthly mans heart to conceive them. So exceeding great benefits they be, which GOD our heavenly Father by

Heb. 10.

1 Cor. 3.

his

his meere mercy, and for the loue of his Sonne Ieſus Chriſt, hath laid up in ſtore, and prepared for them that humbly ſubmit themſelues to GODS will, and euermore vnfainedly loue him from the bottome of their hearts. And we ought to beleeue that death being ſlaine by Chriſt, cannot keepe any man that ſtedfaſtly truſteth in Chriſt, vnder his perpetuall tyranny and ſubiection: but that he ſhall riſe from death againe vnto glory at the laſt day, appointed by Almighty GOD, like as Chriſt our head did riſe againe, according to GODS appointment, the third day. For S. Auguſtine ſaith, The head going before, the members muſt to follow and come after. And S. Paul ſaith, If Chriſt be riſen from the dead, we ſhall riſe alſo from the ſame. And to comfort all Chriſtian perſons herein, holy Scripture calleth this bodily death a ſleepe, wherein mans ſenſes be (as it were) taken from him for a ſeaſon, and yet when he awaketh, he is more freſh then he was when he went to bed. So, although we haue our ſoules ſeparated from our bodyes for a ſeaſon, yet at the generall Reſurrection we ſhall be more freſh, beautifull and perfect, then we be now. For now we be mortall, then ſhall we be immortall: now infected with diuers infirmities, then clearely voide of all mortall infirmities: now we be ſubiect to all carnall deſires, then we ſhall be all Spirituall, deſiring nothing but GODS glory, and things eternall. Thus is this bodily death a doore or entring vnto life, and therefore not ſo much dreadfull (if it be rightly conſidered) as it is comfortable: not a miſchiefe, but a remedy for all miſchiefe; no enemy, but a friend, not a cruell tyrant, but a gentle guide leading vs not to mortality, but to immortality; not to ſorrow and paine, but to ioy and pleaſure, and that to endure for euer, if it be thankefully taken, and accepted as GODS meſſenger, and patiently borne of vs for Chriſts loue, that ſuffered moſt painefull death for our loue to redeeme vs from death eternall. According hereunto S. Paul ſaith, *Coloſ. 3.* our life is hid with Chriſt in GOD: but when our life ſhall appeare, then ſhall we alſo appeare with him in glory. Why then ſhall we feare to die, conſidering the manifold, and comfortable promiſes of the Goſpell, and of *1 Iohn 5.* holy Scriptures? GOD the Father hath giuen vs euerlaſting life (ſaith S. Iohn) and this life is in his Sonne. He that hath the Sonne, hath life, and he that hath not the Sonne, hath not life. And this I write (ſaith *1 Iohn 5.* S. Iohn) to you that beleeue in the Name of the Sonne of GOD, that you may know that you haue euerlaſting life, and that you doe beleeue *1 Iohn 5.* vpon the Name of the Sonne of GOD. And our Sauiour Chriſt ſaith, He that beleeueth in me, hath life euerlaſting, and I will raiſe him from death to life at the laſt day. S. Paul alſo ſaith, that Chriſt is ordained, and *1 Cor. 1.* made of GOD our righteouſneſſe, or holineſſe, and redemption, to the in- *Phili. 3.* tent that he which will glory, ſhould glory in the Lord. S. Paul did contemne, and ſet little by all other things, eſteemed them as doung, which before he had in very great price, that he might be found in Chriſt, to haue euerlaſting life, true holineſſe, righteouſneſſe and redemption. Finally, S. Paul maketh a plaine argument in this wiſe: If our heauenly Fa- *Rom. 8.* ther would not ſpare his owne naturall Sonne, but did giue him to death for vs: how can it be, that with him he ſhould not giue vs all things?

things? Therefore if we have Christ, then have we with him and by him, all good things whatsoever we can in our hearts wish or desire, as victory over death, sinne and hell: we have the favor of GOD, peace with him, holinesse, wisedome, justice, power, life and redemption, we have by him perpetuall health, wealth, joy and blisse everlasting.

The second part of the Sermon against *the feare of Death.*

IT hath beene heretofore shewed you, that there be three causes wherefore men doe commonly feare death. First, the sorrowfull departing from worldly goods, and pleasures. The second, the feare of the pangs and paines that come with death. Last, and principall cause is, the horrible feare of extreme misery, and perpetuall damnation in the time to come. And yet none of these three causes troubleth good men, because they stay themselves by true Faith, perfect Charity, and sure hope of the endlesse joy, and blisse everlasting.

All those therefore have great cause to be full of joy, that be joyned to Christ with true Faith, stedfast Hope and perfect Charity, and not to feare death nor everlasting damnation. For Death cannot deprive them of Jesus Christ, nor any sinne can condemn them that are grafted surely in him, which is their only joy, treasure, and life. Let us repent our sins, amend our lives, trust in his mercy and satisfaction, and death can neyther take him from us, nor us from him. For then (as S. Paul sayth) whether we live or dye, we be the Lords owne. And againe he saith, Christ did die and rose againe, because he should be Lord both of the dead and quicke. Then if we be the Lords owne when we be dead, it must needs follow that such temporall death, not only cannot harme us, but also that it shall be much to our profit, and joyne us unto GOD more perfectly. And thereof the Christian heart may surely be certified by the infallible or undeceivable truth of the holy Scripture. It is GOD (saith) S. Paul) which hath prepared us unto immortality, and the same is he which hath given us an earnest of the Scripture, Therefore let us be alwayes of good comfort, for we know, that so long as we be in the body, we 2 Cor. 5. be (as it were) far from GOD in a strange Country, subject to many perils, walking without perfect light, and knowledge of Almighty GOD, only seeing him by Fayth in holy Scriptures. But we have a courage, & desire rather to be at home with GOD, and our Saviour Christ, farre from the body, where we may behold his Godhead as he is, face to face, to our everlasting comfort. These be S. Pauls words in effect, whereby we may perceive, that the life in this world, is resembled and likened to a Pilgrimage in a strange Country, farre from GOD, and that death, delivering us from our bodyes, doth send us straight home into our owne

country,

country, and maketh us to dwell preſently with GOD for ever in everlaſting reſt and quietneſſe: So that to dye, is no loſſe, but profit, and winning to all true Chriſtian people. What ſoule the theefe that hanged on the Croſſe with Chriſt, by his bodily death? yea, how much did he gaine by it? Did not our Saviour ſay unto him; This day thou ſhalt be with me in Paradiſe? And Lazarus, that pitifull perſon, that lay before the rich mans gate, pained with ſores and pined with hunger, did not death highly profit and promote him, which by the miniſtery of Angels ſent him unto Abrahams boſome, a place of reſt, joy and heavenly conſolation? Let us thinke none other (good Chriſtian people) but Chriſt hath prepared and made ready before, the ſame joy and felicity for us, that he prepared for Lazarus and the theefe. Wherefore let us ſtick unto his Saluation, and gratious redemption, and beleeve his Word, ſerve him from our hearts, love and obey him, and whatſoever we have done heretofore contrary to his moſt Holy will, now let us repent in time and hereafter ſtudy to reform our life: and doubt not, but we ſhall finde him as mercifull unto us, as he was either to Lazarus, or to the theefe, whoſe examples are written in Holy Scripture for the comfort of them that be ſinners, and ſubject to ſorrowes, miſeries and calamities in this world, that they ſhould not deſpaire in GODS mercy, but ever truſt thereby to have forgiveneſſe of their ſinnes, and life everlaſting, as Lazarus, and the theefe had. Thus I truſt, every Chriſtian man perceiveth by the infallible or undeceiveable Word of GOD, that bodily death cannot harme nor hinder them that truly beleeve in Chriſt, but contrarily ſhall profit, and promote the Chriſtian ſoules, which being truly penitent for their offences, depart hence in perfect charity, and in ſure truſt, that GOD is mercifull to them, forgiving their ſinnes, for the merits of Jeſus Chriſt his only naturall Sonne. *Luke 16.*

The ſecond cauſe why ſome doe feare death, is for ſore ſickneſſe and grievous paines, which partly come before death, and partly accompany, or come with death whenſoever it commeth. This feare is the feare of the fraile fleſh, and a naturall paſſion belonging unto the nature of a mortall man. But true faith in GODS promiſes and regard of the paines and pangs which Chriſt upon the Croſſe ſuffered for us miſerable ſinners, with conſideration of the joy, and everlaſting life to come in heaven, will mittigate and aſſwage leſſe thoſe paines, and moderate or bring into a meane, this feare, that it ſhall never be able to overthrow the hearty deſire and gladneſſe, that the Chriſtian ſoule hath to be ſeparated from this corrupt body, that it may come to the gratious preſence of our Saviour Jeſus Chriſt. If we beleeve ſtedfaſtly the Word of GOD, we ſhall perceive that ſuch bodily ſickneſſe, pangs of death, or whatſoever dolorous pangs we ſuffer, either before or with death, be nothing elſe in Chriſtian men, but the rod of our heavenly and loving Father, wherewith he mercifully correcteth us, either to try, and declare the faith of his patient Children, that they may be found laudable, glorious and honorable in his ſight, when Jeſus Chriſt ſhall be openly ſhewed to be the Judge of all the world, or elſe to chaſtiſe, and amend in them whatſo- The ſecond cauſe why ſome doe feare death.

ever offendeth his Fatherly and gracious goodnesse, lest they should perish everlastingly. And this his correcting rod is common to all men that be truely his. Therefore let us cast away the burden of sinne that lyeth too heavy on our neckes, and returne unto GOD by true penance and amendment of our lives: let us with patience runne this course that is apointed, suffering (for his sake that dyed for our Salvation) all sorrowes and pangs of death and death it selfe joyfully, when GOD sendeth it to us, having our eyes fixed, and set fast ever upon the head, and Captaine of our Faith, Jesus Christ: who (considering the joy that he should come unto) cared neither for the shame nor paine of death, but willingly conforming, and framing his will to his Fathers will, most patiently suffered the most shamefull and painefull death of the Crosse, being innocent and harmlesse. And now therefore he is exalted in heaven, and everlastingly sitteth on the right hand of the throne of GOD the Father. Let us call to our remembrance therefore the life and joyes of heaven, that are kept for all them that patiently doe suffer here with Christ, and consider that Christ suffered all his painefull passion by sinners, and for sinners: and then we shall with patience and the more easily suffer such sorrowes and paines when they come. Let us not set at light the chastising of the Lord, nor grudge at him, nor fall from him, when of him we be corrected: for the Lord loveth them whom he doth correct, and beateth every one whom he taketh to his childe. What childe is that (saith S. Paul) whom the Father loveth and doth not chastise? If yee be without GODS correction (which all his welbeloved, and true children have) then be you but bastards, smally regarded of GOD, and not his true children.

Philip. 2.

Heb. 12.

Therefore seeing that when we have in Earth our carnall Fathers to be our correctors, we doe feare them, and reverently take their correction: shall we not much more be in subiection to GOD our spirituall Father, by whom we shall have everlasting life? And our carnall Fathers sometime correct us even as it pleaseth them, without cause: but this Father fully correcteth us, either for our sinne, to the intent we should amend, or for our commodity and wealth, to make us thereby partakers of his holinesse. Furthermore, all correction which GOD sendeth us in this present time, seemeth to have no joy and comfort, but sorrow and paine, yet it bringeth with it a taste of GODS mercy, and goodnesse, towards them that be so corrected and a sure hope of GODS everlasting consolation in heaven. If then these sorrowes, diseases and sicknesses, and also death it selfe be nothing else but our heavenly Fathers rod, whereby he certifieth us of his love and gracious favor, whereby he tryeth, and purifieth us, whereby he giveth unto us holinesse, and certifieth us that we be his children, and he our mercifull Father: shall not we then with all humility, as obedient and loving children, joyfully kisse our heavenly Fathers rod, and ever say in our heart, with our Savior Jesus Christ, Father, if this anguish, and sorrow which I feele, and death which I see approach, may not passe, but that thy will is that I must suffer them, thy will be done.

The

The third part of the Sermon againſt *the feare of Death.*

IN this Sermon againſt the feare of Death, two cauſes were declared, which commonly mooue worldly men to be in much feare to die, and yet the ſame doe nothing trouble the faythfull & good liuers when death commeth, but rather giue them occaſion greatly to reioyce, conſidering that they ſhall be deliuered from the ſorrow and miſery of this world, and be brought to the great ioy, and felicity of the life come. Now the third and ſpeciall cauſe why death indeed is to be feared, is the miſerable eſtate of the worldly and ungodly people after their death: but this is no cauſe at all, why the godly, and faithfull people ſhould feare death, but rather contrariwiſe, their godly converſation in this life, and beliefe in Chriſt, cleauing continually to his mercies, ſhould make them to long ſore after that life, that remaineth for them undoubtedly after this bodily death. Of this immortall ſtate, (after this tranſitory life) where wee ſhall liue euermore in the preſence of GOD, in ioy and reſt, after victory ouer all ſickneſſe, ſorrowes, ſinne and death: there be many plaine places of holy Scripture, which confirme the weake conſcience againſt the feare of all ſuch dolours, ſickneſſes, ſinne and bodily death, to aſſwage ſuch trembling, and ungodly feare, and to encourage us with comfort and hope of a bleſſed ſtate after this life. Saint Paul writeth unto the Epheſians, That GOD the Father of glory would giue unto them the Spirit of wiſedome and reuelation, that the eyes of their hearts might giue life to know him, and to perceiue how great things he had called them unto, and how rich inheritance he hath prepared after this life, for them that pertaine unto him. And S. Paul himſelfe declareth the deſire of his heart, which was to be diſſolued and looſed from his body, and to be with Chriſt, which (as he ſayd) was much better for him, although to him it was more neceſſary that he ſhould liue, which he refuſeth not, for their ſakes. Euen like as S. Martin ſaid, good Lord, if I be neceſſary for thy people to doe good unto them, I will refuſe no labor: but elſe for mine owne ſelfe, I beſeech thee to take my ſoule.

The third cauſe why death is to be feared.

Epheſ. 1.

Phil. 1.

Now the holy Fathers of the old Law, and all faithfull, and righteous men, which departed before our Sauiour Chriſts aſcention into heauen, did by death depart from troubles unto reſt, from the hands of their enemies, into the hands of GOD, from ſorrowes, and ſickneſſes, unto ioyfull refreſhing in Abrahams boſome, a place of all comfort and conſolation, as the Scriptures doe plainly by manifeſt words teſtifie. The booke of Wiſdome ſayth, that the righteous mens ſoules be in the hand of GOD, and no torment ſhall touch them. They ſeemed to the eyes of fooliſh men to dye, and their death was counted miſe-

Wiſ. 3.

rable, and their departing out of this world wretched, but they be in rest.
Wisd. 4 And another place saith, That the Righteous shall live for ever, and their reward is with the Lord, and their minds be with GOD, who is above all: therefore they shall receive a glorious Kingdome, and a beautifull Crown at the Lords hand. And in another place the same Booke saith, The Righteous, though hee be prevented with sudden Death, nevertheless hee shall be there where hee shall be refreshed. Of Abrahams bosome, Christs words be so plaine, that a Christian man needeth no more proofe of it. Now then, if this were the state of the holy Fathers, and righteous men, before the comming of our Saviour, and before he was glorified: how much more then ought all we to have a stedfast faith, and a sure hope of this blessed state and condition after our Death? seeing that our Saviour now hath performed the whole worke of our Redemption; and is gloriously ascended into Heaven, to prepare
John 17. our dwelling places with him, and said unto his Father, Father, I will that where I am, my servants shall be with mee. And wee know, that whatsoever Christ will, his Father will the same: wherefore it cannot be, but if we be his faithfull servants, our Soules shall be with him after our departure out of this present life. Saint Steven when he was stoned to death, even in the midst of his torments, what was his mind most upon? when he was full of the holy Ghost (saith holy Scripture) having his eyes lifted up to Heaven, Hee saw the glory of GOD, and JESUS standing on the right hand of GOD. The which
Acts 7. truth, after he had confessed boldly before the enemyes of Christ, they drew him out of the Citty, and there they stoned him, who cryed unto GOD, saying, Lord Jesus Christ take my Spirit. And doth not our Saviour say plainely in S. Johns Gospell, Verily, verily, I say unto you,
John 6. He that heareth my Word, and believeth on him that sent me, hath everlasting life, and commeth not into judgment, but shall passe from death to life? Shall we not then thinke that death to be precious, by the which we passe unto life?

Therefore it is a true saying of the Prophet, The Death of the holy and
Psal. 117. righteous men, is precious in the Lords sight. Holy Simeon, after that he had his hearts desire in seeing our Saviour, that he ever longed for in his life, he embraced and tooke him in his armes and said, Now Lord, let
Luke 2. me depart in peace, for mine eyes have beholden that Saviour, which thou hast prepared for all Nations.

It is trueth therefore, that the death of the righteous is called peace, and the benefit of the Lord, as the Church saith, In the name of the
Psal. 116. righteous departed out of this World: My Soule turne thee to thy rest, for the Lord hath been good to thee and rewarded thee. And we see by holy Scripture, and other ancient Histories of Martyrs, that the holy, Faithfull and Righteous, ever since Christs ascention, or going up, in their death did not doubt, but that they went to Christ in Spirit,
Apoc. 14. which is our life, health, wealth and Salvation. Johnin his holy Revelation, saw an hundred forty and foure thousand Virgins and Innocents, of whom he said, Those follow the Lambe JESUS CHRIST where

soever

ſoever he goeth. And ſhortly after in the ſame place he ſayth, I heard a voyce from Heaven ſaying unto me, Write, Happy, and bleſſed are the dead, which die in the Lord: from henceforth (ſurely ſaith the Spirit) they ſhall reſt from their paines and labours, for their workes doe follow them: ſo that then they ſhall reape with joy and comfort, that which they ſowed with labours and paines.

They that ſow in the Spirit, of the Spirit ſhall reape everlaſting life. Let us therefore never be weary of well doing, for when the time of reaping, or reward commeth, we ſhall reape without any wearineſſe everlaſting joy. Therefore while wee have time (as Saint Paul exhorteth us) let us do good to all men, and not lay up our treaſures in earth, where ruſt, and mothes corrupt it: which ruſt (as Saint James ſayth) ſhall beare witneſſe againſt us at the great day, condemne us, and ſhall (like moſt burning fire) torment our fleſh. Let us beware therefore (as we tender our owne wealth) that we be not in the number of thoſe miſerable, covetous and wretched men, which Saint James biddeth mourne and lament for their greedy gathering, and ungodly keeping of goods. Let us be wiſe in time, and learne to follow the wiſe example of the wicked Steward. Let us ſo wiſely order our goods and poſſeſſions, committed unto us here by GOD for a ſeaſon, that wee may truly heare and obey this Commandement of our Saviour Chriſt: I ſay unto you (ſayth he) make you friends of the wicked Mammon, that they may receive you into everlaſting tabernacles, or dwellings. Riches be called wicked, becauſe the world abuſeth them unto all wickedneſſe, which are otherwiſe the good gifts of GOD, and the inſtruments whereby GODS ſervants doe truly ſerve him in uſing the ſame. He commanded them not to make them rich friends, to get high dignities, and worldly promotions, to give great gifts to rich men that have no need thereof, but to make them friends of poore and miſerable men, unto whom whatſoever they give, Chriſt taketh it as given to himſelfe. And to theſe friends, Chriſt in the Goſpell giveth ſo great honor, and preheminence, that he ſayth, They ſhall receive them that doe good unto them into everlaſting houſes: not that men ſhall be our rewarders for our welldoing, but that Chriſt will reward us, and take it to be done unto himſelfe, whatſoever is done to ſuch friends.

Galat. 6. Math. 6.

James 5.

Luk. 16.

Thus making poore wretches our friends, we make our Saviour Chriſt our friend, whoſe members they are: whoſe miſery as he taketh for his own miſery, ſo their relieſe, ſuccour and helpe, he taketh for his ſuccour, relieſe and helpe, and will as much thanke us, and reward us for our goodneſſe ſhewed to them, as if he himſelfe had received like benefit at our hands, as he witneſſeth in the Goſpell, ſaying, Whatſoever yee have done to any of theſe ſimple perſons, which doe beleeve in mee, that have ye done to my ſelfe. Therefore let us diligently foreſee, that our faith and hope which we have conceived in Almighty GOD, and in our Saviour Chriſt, ware not faint, nor that the love which we beare in hand, to beare to him, ware not cold: but let us ſtudy daily, and diligently to ſhew our ſelves to be the true honourers and lovers of GOD, by keeping

of his Commandements, by doing of good dedes unto our needy neighbours, releeving by all meanes that we can, their poverty with our aboundance and plenty, their gobernance with our wisedome and learning, and comfort their weakenesse with our strength and authority, calling all men backe from evill doing, by godly counsell, and good example, persevering still in well doing, so long as we live: so shall we not need to feare death for any of these three causes afore mentioned, nor yet for any other cause that can be imagined: but contrarily, considering the manifold sicknesses, troubles and sorrowes of this present life, the dangers of this perilous pilgrimage, and the great encumbrance which our Spirit hath by this sinfull flesh, and fraple body subject to death: considering also the manifold sorrowes and dangerous deceits of this world on every side, the intolerable pride, covetousnesse and letchery, in time of prosperity, the impatient murmuring of them that be worldly, in time of adversity, which cease not to withdraw and plucke us from GOD, our Saviour Christ, from our life, wealth, or everlasting joy and salvation: considering also the innumerable assaults of our ghostly enemy the Devill, with all his fiery darts of ambition, pride, lechery, vaine-glory, envy, malice, detraction, or backbiting, with other his innumerable deceits, engines and snares, whereby he goeth busily about to catch all men under his dominion, ever like a roaring Lyon, by all meanes searching whom he may devoure. The faithfull Christian man which considereth all these miseries, perils and incommodities (whereunto he is subject so long as he here liveth upon earth) and on the other part considereth that blessed and comfortable state of the heavenly life to come, and the sweete condition of them that depart in the Lord, how they are delivered from the continuall encumbrances of their mortall and sinfull body, from all the malice, crafts and deceits of the world, from all the assaults of their ghostly enemy the Devell, to live in peace, rest, and endlesse quietnes, to live in the fellowship of innumerable Angels, and with the congregation of perfect just men, as patriarches, Prophets, Martyrs and Confessors, and finally unto the presence of Almighty GOD, and our Saviour Jesus Christ. He that doth consider all these things, and beleeveth them assuredly, as they are to be beleeved, even from the bottome of his heart, being established in GOD in his true faith, having a quiet conscience in Christ, a firme hope and assured trust in Gods mercy, through the merits of Jesus Christ to obtaine this quietnes, rest and everlasting joy, shall not only be without feare of bodily death, when it commeth, but certainely (as S. Paul did) so shall be gladly (according to Gods Will, and when it pleaseth God to call him out of this life) greatly desire in his heart, that he may be rid from all these occasions of evill, and live ever to Gods pleasure, in perfect obedience of his will with our Saviour Jesus Christ, to whose gracious presence the Lord of his infinit mercy and grace bring us to raigne with him in life everlasting: to whom with our heavenly Father and the holy Ghost be glory in worlds without end. Amen.

1. Pet. 5.

Philip. 1.

AN

AN EXHORTATION

Concerning good Order, and obedience to *Rulers and Magiſtrates.*

ALmighty GOD hath created and appoynted all things in heaven, earth and waters, in a moſt excellent and perfect order. In heaven, he hath appoynted diſtinct and ſeverall orders and eſtates of Archangels and Angels. In earth he hath aſſigned and appointed Kings, Princes, with other gouernours under them in all good and neceſſary order. The water aboue is kept and rayneth down in due time and ſeaſon. The Sun, Moone, Stars, Rainbow, Thunder, Lightning, Clouds and all Birds of the ayre doe keepe their order. The Earth, Trees, Seeds, Plants, Herbes, Corne, Graſſe and all manner of Beaſts keepe themſelues in order: all the parts of the whole yeere, as Winter, Summer, Moneths, Nights and Dayes, continue in their order: all kinds of Fiſhes in the Sea, Riuers and Waters, with all Fountaines, Springs, yea, the Seas themſelues keepe their comely courſe and order: and man himſelfe alſo hath all his parts both within and without, as ſoule, heart, minde, memory, vnderſtanding, reaſon, ſpeech, with all and ſingular corporall members of his body in a profitable, neceſſary and pleaſant order: euery degree of people in their vocation, calling and office, hath appoynted to them their duty, and order: ſome are in high degree, ſome in low, ſome Kings, and Princes, ſome inferiours, and ſubiects, Priеſts, and Lay-men, Maſters and Seruants, Fathers and Children, Husbands and Wiues, Rich, and Poore, and euery one haue need of other, ſo that in all things is to be loued, and prayſed the goodly order of GOD, without the which no houſe, no City, no Common-wealth can continue, and endure or laſt. For where there is no right order, there raigneth all abuſe, carnall liberty, enormity, ſinne and Babylonicall confuſion. Take away Kings, Princes, Rulers, Magiſtrates, Iudges, and ſuch eſtates of GODS order, no man ſhall ride or go by the high way vnrobbed, no man ſhall ſleepe in his owne houſe or bed vnkilled, no man ſhall keepe his wife, chil-

children and poſſeſſion in quietneſſe, all things ſhall bee common, and there muſt needs follow all miſchiefe and utter deſtruction both of ſoules, bodyes, goods and Common-wealths. But bleſſed be GOD, that we in this Realme of England feele not the horrible calamityes, miſeryes and wretchednesſe, which all they undoubtedly feele and ſuffer, that lack this godly order: and prayſed be GOD, that we know the great excellent benefit of GOD ſhewed towards us in this behalfe. GOD hath ſent us his high gift, our moſt deare Soveraigne Lord King CHARLES, with a godly, wiſe and honourable Councell, with other ſuperiours and inferiours, in a beautifull order and godly. Wherefore, let us ſubjects doe our bounden duties, giving hearty thanks to GOD, and praying for the preſervation of this godly order. Let us all obey, even from the bottome of our hearts, all their godly proceedings, lawes, ſtatutes, proclamations and injunctions, with all other godly orders. Let us conſider the Scriptures of the Holy Ghoſt, which perſwade, and command us all obediently to be ſubject, firſt, and chiefly to the Kings Majeſty, ſupreme Governor over all, and the next, to his honorable Councell, and to all other Noblemen, Magiſtrates and Officers, which by GODS goodnes be placed and ordred. For Almighty GOD is the only author and provider for this aforenamed ſtate and order, as it is written of GOD, in the Booke of the Proverbs: Through me Kings doe raigne, through me
Prov. 8. Councellers make juſt lawes, through me doe Princes beare rule, and all Judges of the earth execute judgment: I am loving to them that love mee. Here let us marke well and remember that the high power and authority of Kings, with their making of lawes, judgments and offices, are the ordinances not of man, but of GOD: and therefore is this word (through me) ſo many times repeated. Here is alſo well to be conſidered and remembred, that this good order is appointed by GODS Wiſedome, Favor and Love, eſpeciall for them that love GOD, and
Wiſd. 6. therefore he ſayth, I love them that love me. Alſo in the booke of Wiſedome we may evidently learn, that a Kings power, authority and ſtrength, is a great benefit of God, given of his great mercy, to the comfort of our great miſery. For thus we read there ſpoken to Kings, Heare, O ye Kings and underſtand, learne yee that be Judges of the ends of the earth, give eare yee that rule the multitudes: for the power is given you of the Lord, and the ſtrength from the Highest. Let us learne alſo here by the infallible, and undeceivable Word of GOD, that Kings and other ſupreme, and higher Officers are ordayned of God, who is moſt Highest, and therefore they are here taught diligently to apply and give themſelves to knowledge and wiſedome, neceſſary for the ordring of Gods people to their governance committed, or whom to governe they are charged of GOD. And they be here alſo taught by Almighty God, that they ſhould acknowledge themſelves to have all their power and ſtrength, not from Rome, but immediately of GOD moſt Highest. Wee read in the booke of
Deut. 33. Deuteronomy, that all puniſhment pertayneth to God, by this ſentence, Vengeance is mine and I will reward. But this ſentence we muſt underſtand to pertaine alſo unto the magiſtrates, which doe exerciſe

Gods

GODS roome in judgment and punishing by good, and godly lawes, here on earth. And the places of Scripture, which seeme to remove from among all Christian men, judgment, punishment, or killing, ought to be understood, that no man (of his owne private authority) may be Judge over other, may punish, or may kill. But we must refer all judgment to GOD, to Kings and Rulers, Judges under them, which be GODS officers to execute justice and by plaine words of Scripture, have their authority, and use of the sword granted from GOD, as we are taught by Saint Paul, that deare, and chosen Apostle of our Saviour Christ, whom wee ought diligently to obey, even as we would obey our Saviour Christ if hee were present. Thus Saint Paul writeth to the Romans, Let every soule submit himselfe unto the authority of the higher powers, for there is no power but of GOD. The powers that bee are ordained of GOD. Whosoever therefore withstandeth the power, withstandeth the ordinance of GOD: but they that resist, or are against it, shall receive to themselves damnation; For rulers are not fearefull to them that doe good, but to them that doe evill. Wilt thou bee without feare of that power? Doe well then, so shalt thou bee praysed for the same, for he is the Minister of GOD for thy wealth. But, and if thou doe that which is evill, then feare, for he beareth not the sword for nought, for he is the Minister of GOD, to take vengeance on him that doth evill. Wherefore ye must needs obey, not only for feare of vengeance, but also, because of conscience, and even for this cause pay you tribute, for they are GODS Ministers serving for the same purpose. Rom. 13.

Here let us learne of Saint Paul the chosen vessell of GOD, that all persons having soules (he excepteth none, nor exempteth none, neyther Priest, Apostle, nor Prophet, (saith S. Chrysostome) do owe of bounden duty, and even in conscience, obedience, submission and subjection to the high powers, which be set in authority by GOD, for as much as they be Gods Lieutenants, Gods Presidents, Gods Officers, Gods Commissioners, Gods Judges, ordained of GOD himselfe, of whom only they have all their power, and all their authority. And the same S. Paul threatneth no lesse paine, then everlasting damnation to all disobedient persons, to all resisters against this generall and common authority, for as much as they resist not man but GOD, not mans device and inbention, but Gods Wisedome, Gods Order, Power and Authority.

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The ſecond part of the Sermon of Obedience.

FOR as much as GOD hath created, and diſpoſed all things in a comely order, wee habe beene taught in the firſt part of the Sermon, concerning good order, and obedience, that we alſo ought in all Common-weales, to obſerbe, and keepe a due order; and to be obedient to the powers, their ordinances, and lawes, and that all rulers are appointed of GOD, for a goodly order to bee kept in the world: and alſo how the Magiſtrates ought to learne how to rule, and goberne according to GODS Lawes: and that all Subjects are bound to obey them as Gods Miniſters yea, although they bee ebill, not only for feare, but alſo for conſcience ſake. And here (good people) let us all marke diligently, that is is not lawfull for inferiors, and Subjects, in any caſe to reſiſt, and ſtand againſt the ſuperiour powers: for Saint Pauls Words be plaine, that whoſoeber withſtandeth, ſhall get to themſelbes damnation, for whoſoeber withſtandeth, withſtandeth the ordinance of GOD. Our Sabiour Chriſt himſelfe and his Apoſtles, receibed many and diders injuries of the unfaithfull, and wicked men in authority: yet we neber read, that they or any of them cauſed any ſedition or rebellion againſt authority. We read oft, that they patiently ſuffered all troubles, berations, ſlanders, pangs and paines, and death it ſelfe obediently without tumult or reſiſtance. They committed their cauſe to him that judgeth righteouſly, and prayed for their enemyes heartily, and earneſtly. They knew that the authority of the powers, was GODS ordinance, and therefore both in their words and deeds, they taught eber obedience to it, and neber taught nor did the contrary. The wicked Judge Pilate ſayd to Chriſt, Knoweſt thou not that I habe power to crucifie thee, and habe power alſo to looſe thee? Jeſus anſwered, Thou couldeſt habe no power at all againſt me, except it were given thee from abobe. Wherby Chriſt taught us plainely, that eben the wicked rulers habe their power, and authority from God, and therefore it is not lawfull for their Subjects to withſtand them, although they abuſe their power: much leſſe then it is lawfull for Subjects to withſtand their godly, and Chriſtian Princes, which doe not abuſe their authority, but uſe the ſame to GODS glory, and to the profit, and commodity of GODS people. The holy Apoſtle Peter commandeth ſervants to be obedient to their maſters, not only if they be good and gentle, but alſo if they be ebill and froward: affirming that the bocation and calling of GODS people is to be patient, and of the ſuffering ſides. And there bee bringeth in the patience of our Saviour Chriſt, to perſwade obedience to gobernors, yea, although they be wicked, and wrong doers. But let

1 Pet. 2.

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us now heare S. Peter himselfe speake, for his words certifie best our conscience. Thus he uttereth them in his first Epistle, Servants, obey your Masters with feare, not only if they be good, and gentle, but also if they be froward. For it is thanke-worthy, if a man for conscience toward GOD endureth griefe, and suffer wrong undeserved: for what praise is it, when ye be beaten for your faults, if ye take it patiently? but when yee doe well, if then you suffer wrong, and take it patiently, then is there cause to have thanke of GOD, for hereunto verily were ye called: for so did Christ suffer for us, leaving us an example, that wee should follow his steps. 1 Pet. 3. All these be the very words of S. Peter. Holy David also teacheth us a good lesson in this behalfe, who was many times most cruelly, and wrongfully persecuted of King Saul, and many times also put in jeopardy, and danger of his life by King Saul, and his people, yet he neyther withstood, neither used any force or violence against King Saul his mortall and deadly enemy, but did ever to his liege Lord and Master King Saul most true, most diligent, and most faithfull service: Insomuch that when the Lord GOD had given King Saul into Davids hands in his owne Cave, he would not hurt him, when he might without all bodily perill easily have slaine him, no he would not suffer any of his servants once to lay their hand upon King Saul, but prayed to GOD in this wise, Lord, keepe mee from doing that thing unto my Master, the Lords anoynted, keepe mee that I lay not my hand upon him, seeing he is the anoynted of the Lord: for as truly as the Lord liveth (except the Lord smite him, or except his day come, or that he goe down to war and perish in battaile) the Lord be mercifull unto me, that I lay not my hand upon the Lords anoynted. And that David might have killed his enemy King Saul, it is evidently proved in the first booke of the Kings, both by the cutting off the lap of Sauls garment, and also by plaine confession of King Saul. Also another time, as is mentioned in the same booke, when the most unmercifull and most unkind King Saul did persecute poore David, GOD did againe give King Saul into Davids hands, by casting of King Saul, and his whole army into a dead sleepe, so that David, and one Abisai with him, came in the night into Sauls host, where Saul lay sleeping, and his speare stacke in the ground at his head: Then sayd Abisai unto David, GOD hath delivered thine enemy into thy hands at this time, now therefore let me smite him once with my speare to the earth, and I will not smite him againe the second time: meaning thereby to have killed him with one stroke, and to have made him sure for ever. And David answered, and said to Abisai, Destroy him not, for who can lay his hands upon the Lords anointed, and be guiltlesse? And David sayd furthermore, As sure as the Lord liveth, the Lord shall smite him, or his day shall come to die, or he shall descend or go downe into battaile, and there perish: The Lord keep me from laying my hands upon the Lords anoynted. But take thou now the speare that is at his head, and the cruse of water, and let us go: and so he did. Here is evidently proved, that we may not withstand nor in any wise hurt an anoynted King, which is GODS Lievetenant, Vice-gerent, and highest Minister in that Country where he is King. But peradven- 2 King 18, 19, 20.

ture

Object. ture some here would say, that David in his owne defence might have killed King Saul lawfully, and with a safe conscience. But holy David
Answer. did know that he might in no wise withstand, hurt or kill his Soveraigne Lord and King: he did know he was but King Sauls subject, though he were in great favor with GOD, and his enemy King Saul out of GODS favor. Therefore though he were never so much provoked, yet he refuseth utterly to hurt the Lords anoynted. He durst not for offending GOD, and his owne conscience (although he had occasion, and opportunity) once laye his hands upon GODS high officer the King, whom he did know to be a person reserved, & kept (for his office sake) only to GODS punishment and judgement, therefore he prayeth so oft, and so earnestly, that he lay not his hands upon the Lords anoynted. And by
Psal. 88. these two examples, Saint David (being named in Scripture a man after GODS owne heart) giveth a generall rule, and lesson to all subjects in the world, not to withstand their liege Lord and King, not to take a sword by their private authority against their King, GODS anoynted, who only beareth the sword by GODS authority for the maintenance of the good and for the punishment of the evill, who only by GODS Law hath the use of the sword at his command, and also hath all power, jurisdiction, regiment, correction and punishment, as supreme Governor of all his Realmes and Dominions, and that even by the authority of GOD, and by GODS ordinances. Yet another notable story and doctrine is in the second booke of the Kings, that maketh also
2 King 1. for this purpose. When an Amalekite, by King Sauls owne consent, and commandement, had killed King Saul, he went to David, supposing to have had great thankes for his message, that he had killed Davids deadly enemy, and therefore he made great haste to tell to David the chance, bringing with him King Sauls Crown that was upon his head, and his Bracelet that was upon his Arme, to perswade his tidings to be true. But godly David was so farre from rejoycing at this newes, that immediately, and forthwith he rent his cloathes off his backe, he mourned and wept, and sayd to the messenger, How is it that thou wast not afraid to lay thy hands on the Lords anoynted to destroy him? And by and by David made one of his servants to kill the messenger, saying, Thy blood be on thine owne head, for thine owne mouth hath testified, and witnessed against thee, granting that thou hast slaine the Lords Annoynted. These examples being so manifest and evident, it is an intolerable ignorance, madnesse and wickednesse, for subjects to make any murmuring, rebellion, resistance, or withstanding, commotion, or insurrection against their most deare and most dread Soveraigne Lord and King, ordained and appointed of GOD: Sgoodnes for their commodity, peace and quietnesse. Yet let us beleeve undoubtedly, (good Christian people) that we may not obey Kings, Magistrates, or any other, (though they be our owne fathers) if they would command us to doe any thing con-
Acts 7. trary to GODS Commandements. In such a case we ought to say with the Apostle, Wee must rather obey GOD then man. But nevertheless in that case wee may not in any wise withstand violently, or

rebell

rebell againſt rulers, or make any inſurrection, ſedition, or tumults, eyther by force of armes (or otherwiſe) againſt the annoynted of the Lord, or any of his officers: but we muſt in ſuch caſe patiently ſuffer all wrongs and injuries, referring the judgment of our cauſe onely to GOD. Let us feare the terrible puniſhment of Almighty GOD againſt traytors and rebellious perſons, by the example of Chore, Dathan and Abiron, who repugned and grudged againſt GODS Magiſtrates and officers, and therefore the earth opened and ſwallowed them up alive. Other for their wicked murmuring and rebellion, were by ſudden fire ſent of GOD, utterly conſumed. Other, for their froward behaviour to their rulers and governours, Gods Miniſters, were ſuddenly ſtrucken with a foule leproſie. Other were ſtinged to death with wonderfull ſtrange fiery Serpents. Other were ſore plagued, ſo that there was killed in one day the number of foureſcore thouſand, and ſeven hundred, for rebellion againſt them whom GOD had appointed to be in authority. Abſolon alſo rebelling againſt his father King David, was punished with a ſtrange and notable death. 2. Kings 18.

The third part of the Sermon
Of Obedience.

WE have heard before in this Sermon of good order, and obedience, manifeſtly proved both by the Scriptures and examples, that all ſubiects are bounden to obey their Magiſtrates, and for no cauſe to reſiſt or withſtand, or rebell, or make any ſedition againſt them, yea, although they be wicked men. And let no man thinke that he can eſcape unpuniſhed, that committeth treaſon, conſpiracy, or rebellion againſt his Soueraigne Lord the King, though he commit the ſame never ſo ſecretly, either in thought, word, or deed, never ſo priuily, in his priuy chamber by himſelfe, or openly communicating, and conſulting with others. For treaſon will not be hid, treaſon will out at length: GOD will have that moſt deteſtable vice both opened and puniſhed, for that it is ſo directly againſt his ordinance, and againſt his high principall Iudge and Anoynted in earth. The violence and injury that is committed againſt authority, is committed againſt GOD, the Common weale, and the whole Realme, which GOD will have knowne, and condignly and worthily puniſhed one way or other. For it is notably written of the Wiſe man in Scripture, in the booke called Eccleſiaſtes: Wiſh the King no evill in thy thought, nor ſpeake no hurt of him in thy priuie chamber, for the Bird of the ayre ſhall betray thy voyce, and with her feathers ſhall bewray thy words. Theſe leſſons and examples are written for our learning: Therefore let us all feare the moſt deteſtable vice of rebellion, ever knowing and remembring that he that reſiſteth or withſtandeth common authority, reſiſteth or withſtandeth GOD, and his ordi-

nance, as it may be proued by many other moe places of holy Scripture. And here let us take hed that we understand not these or such other like places (which so straitly command obedience to Superiors, and so straitly punished rebellion, and disobedience to the same) to be meant in any condition of the pretensed or coloured power of the Bishop of Rome. For truely the Scripture of GOD alloweth no such usurped power, full of enormities, abusions, and blasphemies. But the true meaning of these and such places, be to extoll and set forth GODS true ordinance, and the authority of GODS anoynted Kings, and of their officers appointed under them. And concerning the usurped power of the Bishop of Rome, which he most wrongfully challengeth, as the successor of Christ and Peter: we may easily perceiue how false, fained, and forged it is, not onely in that it hath no sufficient ground in holy Scripture, but also by the fruits and doctrine thereof. For our Saviour Christ and S. Peter teach most earnestly, and agreeable obedience to Kings, as to the chiefe, and supreme rulers in this world, next under GOD: but the Bishop of Rome teacheth, that they that are under him, are free from all burdens and charges of the Common-wealth, and obedience toward their Prince, most clearely against Christs doctrine, and S. Peters. He ought therefore rather to be called Antichrist, and the successour of the Scribes and Phariſes, than Christs Vicar, or S. Peters successour: seing that not onely in this point, but also in other weighty matters of Christian religion, in matters of remission, and forgiuenesse of sins, and of saluation, he teacheth so directly both against S. Peter, and against our Saviour Christ, who not onely taught obedience to Kings, but also practised obedience in their conuersation and liuing: For we read that they both paid tribute to the King: And also we read that the holy Virgin Mary, Mother to our Saviour Christ, and Joseph, who was taken for his Father, at the Emperours commandement went to the City of David, named Bethlehem, to be tared among other, and to declare their obedience to the Magistrates for GODS ordinances sake. And here let us not forget the blessed Virgin Maries obedience, for although she was highly in GODS fauour, and Christs naturall mother, and was also great with child at the same time, and so nigh her trauell, that she was delibered in her journey, yet she gladly without any excuse or grudging (for conscience sake) did take that cold and foule winter-journey, being in the meane season so poore that she lay in a stable, and there she was delibered of Christ. And according to the same, lo how S. Peter agreeth, writing by expresse words in his first Epistle: Submit your selves, and be subject (saith he) unto Kings, as unto the chiefe heads, and unto Rulers, as unto them that are sent of him for the punishment of evill doers, and for the praise of them that doe well, for so is the will of GOD. I need not to expound these words, they be so plaine of themselues. S. Peter doth not say, Submit your selues unto me, as supreme head of the Church: neither sayth he, Submit your selues from time to time to my successours in Rome: but he saith, Submit your selues unto your King, your supreme head, and unto those that be appointed in authority unto him, for that you shall

so

ſo ſhew your obedience, it is the will of GOD. GOD will that you be in ſubjection to your head and King. This is GODS ordinance, GODS Commandement, and GODS holy will, that the whole body of every Realme, and all the members, and parts of the ſame, ſhall be ſubject to their head, their King, and that (as S. Peter writeth) for the Lords ſake: and (as S. Paul writeth) for conſcience ſake, and not for feare onely. Thus we learne by the Word of GOD, to yeild to our King, that is due to our King: that is, honour, obedience, payments of due rates, cuſtomes, tributes, ſubſidies, love, and feare. Thus we know partly our bounden duties to common authority, now let us learne to accompliſh the ſame. And let us moſt inſtantly and heartily pray to GOD, the onely Author of all authority, for all them that be in authority, according as S. Paul willeth, writing thus to Timothy, in his firſt Epiſtle, I exhort therefore, that above all things, prayers, ſupplications, interceſſions, and giving of thankes be done for all men: for Kings, and for all that be in authority, that we may live a quiet and a peaceable life, with all godlineſſe and honeſty: for that is good, and accepted or allowable in the ſight of GOD our Saviour. Here S. Paul maketh an earneſt, and an eſpeciall exhortation, concerning giving of thanks, and prayer for Kings and Rulers, ſaying, Above all things, as he might ſay in any wiſe principally, and chiefly, let prayer be made for Kings. Let us heartily thanke GOD for his great and excellent benefit, and providence, concerning the ſtate of Kings. Let us pray for them, that they may have GODS favour, and GODS protection. Let us pray, that they may ever in all things have God before their eyes. Let us pray, that they may have wiſedome, ſtrength, juſtice, clemency, and zeale to GODS glory, to GODS verity, to Chriſtian ſoules, and to the Common-wealth. Let us pray that they may rightly uſe their ſword and authority for the maintenance and defence of the Catholicke faith contained in holy Scripture, and of their good and honeſt ſubjects, for the feare and punishment of the evill and vicious people. Let us pray, that they may moſt faithfully follow the Kings and Captaines in the Bible, David, Ezekias, Joſias, and Moſes, with ſuch other. And let us pray for our ſelves, that we may live godly in holy and Chriſtian converſation: ſo ſhall we have GOD on our ſide, and then let us not feare what man can doe againſt us: ſo we ſhall live in true obedience, both to our moſt mercifull King in heaven, and to our moſt Chriſtian King in earth: ſo ſhall we pleaſe GOD, and have the exceeding benefit, peace of conſcience, reſt and quietneſſe here in this world, and after this life, we ſhall enjoy a better life, reſt, peace, and the everlaſting bliſſe of heaven: which he grant us all, that was obedient for us all, even to the death of the Croſſe, Jeſus Chriſt: to whom with the Father, and the holy Ghoſt, be all honour, and glory, both now, and ever.

Amen.

1. Pet. 2.

Rom. 13.

Matth. 22.

Rom. 13.

1. Tim. 2.

A SERMON AGAINST Whoredome and Uncleanneſſe.

Although there want not (good Chriſtian people) great ſwarmes of vices worthy to be rebuked (unto ſuch decay is true Godlineſſe and vertuous living now come:) yet above other vices, the outragious Seas of adultery (or breaking of wedlocke) whoredome, fornication and uncleanneſſe, have not only burſt in, but alſo overflowed almoſt the whole world, unto the great diſhonour of God, the exceeding infamy of the name of Chriſt, the notable decay of true Religion, and the utter deſtruction of the publique wealth, and that ſo aboundantly, that through the cuſtomable uſe thereof, this vice is growne unto ſuch an height, that in a manner among many, it is counted no ſinne at all, but rather a paſtime, a dalliance and but a touch of youth: not rebuked, but winked at: not punniſhed, but laughed at. Wherefore it is neceſſary at this preſent, to intreat of the ſin of whoredome and fornication, declaring unto you the greatneſſe of this ſinne, and how odious, hatefull and abominable it is, and hath alway beene reputed before GOD and all good men, and how grievouſly it hath been puniſhed both by the Law of GOD, and the lawes of divers Princes. Againe, to ſhew you certaine remedies, whereby ye may (through the grace of GOD) eſchew this moſt deteſtable ſinne of whoredome and fornication, and lead your lives in all honeſtie, and cleanneſſe, and that ye may perceive that fornication and whoredome are (in the ſight of GOD) moſt abominable ſin, yee ſhall call to remembrance this Commandement of GOD Thou ſhalt not commit adultery. By the which word, adultery, although it be properly underſtood of the unlawfull commixtion or joyning together of a married man with any woman beſide his wife, or of a wife with any man beſides her husband, yet thereby is ſignified alſo all unlawfull uſe of thoſe parts, which be ordained for generation. And this one Commandement (forbidding adultery) doth ſufficiently paint, and ſet out before our eyes the greatneſſe of this ſinne of whoredome, and manifeſtly declareth how greatly it ought to be abhorred of all honeſt and faithfull perſons. And that none of us all ſhall thinke himſelfe excepted from this Commandement, whether we be old or young, married, or unmarried, man or woman, heare what GOD the

Exod. 20.

Father

Father ſayth by his moſt excellent Prophet Moſes: There ſhall bee no whore among the daughters of Iſrael, nor no whoremonger among the ſonnes of Iſrael. *Deut. 23.*

Here is whoredome, fornication, and all other uncleanneſſe forbidden to all kinds of people, all degrées, and all ages without exception. And that wee ſhall not doubt, but that this precept or commandement pertaineth to us indéed, heare what Chriſt (the perfect teacher of all truth) ſayth in the new Teſtament, Ye have heard (ſaith Chriſt) that it was ſaid to them of old time, Thou ſhalt not commit adultery: but I ſay unto you, Whoſoever ſeeth a Woman, to have his luſt of her, hath committed adultery with her already in his heart. Heere our Saviour Chriſt doth not onely confirme and ſtablish the law againſt adultery, given in the old Teſtament of GOD the Father by his ſervant Moſes, and make it of full ſtrength, continually to remaine among the profeſſours of his Name in the new Law: but he alſo (condemning the groſſe interpretation of the Scribes and Phariſées, which taught that the foreſayd Commandement onely required to abſtaine from the outward adultery, and not from the filthy deſires and unpure luſts,) teacheth us an exact and full perfection of purity and cleanneſſe of life, both to kéepe our bodies undefiled, and our hearts pure, and frée from all evill thoughts, carnall deſires, and fleſhly conſents: How can wée then be frée from this Commandement, where ſo great charge is layd upon us? May a ſervant doe what he will in any thing, having commandement of his maſter to the contrary? Is not Chriſt our Maſter? Are not wée his ſervants? How then may we neglect our Maſters will and pleaſure, and follow our owne will and fantaſie: Ye are my friends (ſayth Chriſt) if you keepe thoſe things that I command you. *Matth. 5.*

Now hath Chriſt our Maſter commanded us that we ſhould forſake all uncleanneſſe and filthineſſe both in body and ſpirit: this therefore muſt wée doe, if wée looke to pleaſe GOD. In the Goſpell of S. Matthew wée read, that the Scribes and Phariſées were grieuouſly offended with Chriſt, becauſe his Diſciples did not kéepe the tradition of the forefathers, for they waſhed not their hands when they went to dinner or ſupper: And among other things, Chriſt anſwered, and ſaid, Heare and underſtand, Not that thing which entreth into the mouth defileth the man, but that which commeth out of the mouth defileth the man. For thoſe things which proceed out of the mouth, come forth from the heart, and they defile the man. For out of the heart proceed evill thoughts, murthers, breaking of wedlocke, whoredome, theefts, falſe witneſſe, blaſphemies: theſe are the things which defile a man. Here may wée ſée that not onely murther, theft, falſe witneſſe, and blaſphemy, defile men, but alſo evill thoughts, breaking of wedlocke, fornication, and whoredome. Who is now of ſo little wit, that he will eſteeme whoredome and fornication to bee things of ſmall importance, and of no waight before GOD: Chriſt (who is the truth, and cannot lye) ſaith, that evill thoughts, breaking of wedlocke, whoredome, and fornication, defile a man, that is to ſay, corrupt both the body and ſoule of man, and make *John 15.* *Matth. 15.* *Matth. 15.* *Mark 7.* *Titus 1.*

them, of the Temples of the holy Ghoſt, the filthy dunghill, or dungeon of all uncleane Spirits; of the houſe of GOD, the dwelling place of Sathan.

John 8. Againe in the Goſpell of S. John, when the woman taken in adultery, was brought unto Chriſt, ſayd not be unto her, Goe thy way, *Rom. 6.* and ſinne no more. Doth not he here call whoredome ſinne? And what is the reward of ſinne, but everlaſting death? If whoredome be ſinne, *1 John 3.* then it is not lawfull for us to commit it. For S. John ſayth, He that *John 8.* committeth ſinne is of the divell. And our Saviour ſayth, Every one that committeth ſinne, is the ſervant of ſinne. If whoredome had not *Marke 6.* bene ſin, ſurely Saint John Baptiſt would never have rebuked King Herod for taking his brothers Wife, but he told him plainely, that it was not lawfull for him to take his brothers Wife. He winked not at the whoredome of Herod, although he were a King of power, but boldly reproved him for his wicked and abominable living, although for the ſame he loſt his head. But he would rather ſuffer death (than ſee GOD ſo dishonoured by the breaking of his holy precept and Commandement) than to ſuffer whoredome to be unrebuked, even in a King. If whoredome had bene but a paſtime, a dalliance, and not to be paſſed of, (as many count it now a dayes) truely John had bene more than twice mad, if he would have had the diſpleaſure of a King, if hee would have bene caſt in priſon, and loſt his head for a trifle. But John knew right well how filthy, and ſtinking, and abominable the ſinne of whoredome is in the ſight of GOD, therefore would not be leave it unrebuked, no not in a King: If whoredome be not lawfull in a King, neither is it lawfull in a Subject. If whoredome be not lawfull in a publicke or common officer, neither is it lawfull in a private perſon. If it be not lawfull neither in King, nor ſubject, neither in common officer, nor private perſon, truely then it is lawfull in no man nor woman of whatſoever degree or *Acts 15.* age they be. Furthermore, in the Acts of the Apoſtles, we read, that when the Apoſtles and Elders with the whole Congregation, were gathered together to pacifie the hearts of the faithfull, dwelling at Antioch, (which were diſquieted through the falſe Doctrine of certaine Jewiſh preachers) they ſent word to the brethren, that it ſeemed good to the holy Ghoſt, and to them, to charge them with no more than with neceſſary things: among other, they willed them to abſtaine from Idolatry and fornication, from which (ſay they) if ye keepe your ſelves, ye ſhall doe well. Note here how theſe holy and bleſſed Fathers of Chriſts Church, would charge the congregation with no more things than were neceſſary. Marke alſo how among thoſe things, from the which they commanded the brethren of Antioch to abſtaine, fornication and whoredome are numbred. It is therefore neceſſary, by the determination and conſent of the holy Ghoſt, and the Apoſtles and Elders, with the whole Congregation, that as from idolatry and ſuperſtition, ſo likewiſe we muſt abſtaine from fornication and whoredome. It is neceſſary unto ſalvation to abſtaine from idolatry: So is it to abſtaine from whoredome. Is there any nigher way to lead unto damnation, then to be an idolater? No. Even ſo, neyther is,

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there any nérer way to damnation, than to be a fornicator and a whore-monger. Now where are thoſe people which ſo lightly eſtéeme breaking of wedlocke, whoredome, fornication, and adultery? It is neceſſary, ſaith the holy Ghoſt, the bleſſed Apoſtles, the Elders, with the whole Congregation of Chriſt, it is neceſſary to ſalvation (ſay they) to abſtaine from whoredome. If it be neceſſary unto ſalvation, then woe be to them which neglecting their ſalvation, give their minds to ſo filthy and ſtinking ſin, to ſo wicked vice, and ſuch deteſtable abomination.

The ſecond part of the Sermon againſt *Adultery.*

YOU have béene taught in the firſt part of this Sermon againſt Adultery, how that vice at this day reigneth moſt above all other vices, and what is meant by this word (adultery) and how holy Scripture diſſwadeth or diſcounſelleth from doing that filthy ſinne, and finally what corruption commeth to mans ſoule through the ſin of Adultery. Now to proceéd further, let us heare what the bleſſed Apoſtle Saint Paul ſaith to this matter, writing to the Romans, hée hath theſe words: Let us caſt away the workes of darkneſſe, and put *Rom. 13.* on the armour of light. Let us walke honeſtly as it were in the day time, not in eating and drinking, neither in chambering and wantonneſſe, neither in ſtrife and envying; but put yee on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfill the luſts of it. Here the holy Apoſtle exhorteth us to caſt away the workes of darkneſſe, which (among other) he called gluttonous eating, drinking, chambering, and wantonneſſe, which are all miniſters unto that vice, and preparations to induce, and bring in the filthy ſin of the fleſh. Hée calleth them the déeds and workes of darkneſſe, not onely becauſe they are cuſtomably in *John 3.* darkneſſe, or in the night time, (for every one that doth evill, hateth *Matth. 25.* the light, neither commeth he to the light, leſt his workes ſhould be reproved) but that they lead the right way unto that utter darkneſſe, where weéping and gnaſhing of téeth ſhall be. And he ſayth in another place of the ſame Epiſtle, They that are in the fleſh, cannot pleaſe God. *Rom. 8.* We are debters, not to the fleſh, that we ſhould live after the fleſh, for if ye live after the fleſh, yee ſhall dye. Againe he ſaith, Flee from whoredome, *1 Cor. 6* for every ſinne that a man committeth, is without his body: but whoſoever committeth whoredome, ſinneth againſt his owne body. Doe ye not know, that your members are the Temples of the Holy Ghoſt which is in you, whom alſo ye have of GOD, and ye are not your owne? For ye are dearely bought, glorifie GOD in your bodies, &c. And a little before he ſaith, Doe ye not know that your bodies are the members of Chriſt? Shall I then take the members of Chriſt, and make them the members

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of a whore? GOD forbid. Doe you not know that he which cleaveth to a whore, is made one body with her? There ſhall be two in one fleſh (ſaith he) but he that cleaveth to the Lord, is one Spirit. What godly words doth the bleſſed Apoſtle S. Paul bring forth here to diſwade and diſcounſell us from whoredome and all uncleannes? Your members (ſaith he) are the Temples of the holy Ghoſt, which whoſoever doth defile, GOD will deſtroy him, as ſaith S. Paul. If we be the Temple of the holy Ghoſt, how unfitting then is it, to drive the holy Spirit from us through whoredome, and in his place to ſet the wicked ſpirits of uncleanneſſe and fornication, and to be joyned, and doe ſervice to them? Ye are deare-
1 Pet. 1. ly bought (ſaith he) therefore glorifie GOD in your bodies. Chriſt that
Eſay 38. innocent Lambe of GOD, hath bought us from the ſervitude of the divell, not with corruptible gold and ſilver, but with his precious and deare heart-blood. To what intent? That we ſhould fall againe into our
Luke 1. old uncleanneſſe, and abominable living? Nay, verily: but that we ſhould ſerve him all the dayes of our life, in holineſſe and righteouſneſſe, that we ſhould glorifie him in our bodies, by purity and cleanneſſe of life. He declareth alſo, that our bodies are the members of Chriſt: How unſeemly a thing is it then, to ceaſe to be incorporate or imbodied, and made one with Chriſt, and through whoredome to be enjoyned and made all one with a whore? what greater diſhonour or injury can we doe to Chriſt, then to take away from him the members of his body, and to joyne them to whores, divels, and wicked ſpirits. And what more diſhonour can we doe to our ſelves, then through uncleanneſſe to loſe ſo excellent a dignity and freedome, and to become bondſlaves and miſerable captives to the ſpirits of darkneſſe? Let us therefore conſider, firſt the glory of Chriſt, then our eſtate, our dignity, and freedome wherein GOD hath ſet us, by giving us his holy Spirit, and let us valiantly defend the ſame againſt Sathan and all his crafty aſſaults, that Chriſt may be honoured, and that we loſe not our liberty or freedome, but ſtill remaine in one ſpirit with him.

Moreover, in his Epiſtle to the Epheſians, the bleſſed Apoſtle willeth
Epiſt. 5. us to be ſo pure, and free from adultery, fornication, and all uncleanneſſe, that we not once name them among us (as it becommeth Saints) nor filthines, nor fooliſh talking, nor jeſting, which are not comely: but ra-
1 Cor. 6. ther giving of thankes: For this ye know (ſaith he) that no whoremonger, neither uncleane perſon, or covetous perſon (which is an idolater) hath any inheritance in the Kingdome of Chriſt, and of GOD. And that we ſhould remember to be holy, pure, and free from all uncleanneſſe, the holy Apoſtle called us Saints, becauſe we are ſanctified, and made holy by the blood of Chriſt, through the holy Ghoſt.

Now if we be Saints, what have we to doe with the manners of the
1 Pet. 1. heathen? S. Peter ſaith, As he which calleth you is holy, even ſo be
Levit. 19. ye holy alſo in your converſation; becauſe it is written, be ye holy, for I am holy. Hitherto have we heard how grievous a ſinne fornication and whoredome is, and how greatly GOD doth abhorre it throughout the whole Scripture: How can it any otherwiſe be, then a ſinne of moſt

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mination, seeing it may not once be named among the Christians, much lesse it may in any point be committed. And surely if we would weigh the greatnes of this sin, and consider it in the right kinde, wee should finde the sin of whoredome, to be that most filthy lake, foule puddle, and stinking sinke, whereunto all kinds of sinnes and evils flow, where also they have their resting place and abiding.

For hath not the adulterer a pride in his whoredome? As the Wiseman sayth, They are glad when they have done evill, and rejoyce in things that are starke nought. Is not the adulterer also idle and delighteth in no godly exercise, but only in that his most filthy and beastly pleasure? Is not his mind pluckt, and utterly drawne away from all vertuous studies, and fruitfull labours, and only given to carnall and filthy imagination? Doth not the whoremonger give his minde to gluttony, that he may be the more apt to serve his lusts and carnall pleasures? Doth not the adulterer give his minde to covetousnesse, and to polling and pilling of other, that he may be the more able to mainetaine his harlots and Whores, and to continue in his filthy and unlawfull love, Swelleth he not also with envy against other, fearing that his prey should be allured, and taken away from him? Againe, is he not Irefull and replenished with wrath and displeasure, even against his best beloved, if at any time his beastly, and disbellish request be letted? What sinne, or kinde of sin is it that is not joyned with fornication and Whoredome? It is a monster of many heads: it receiveth all kinds of vices, and refuseth all kindes of vertues. If one severall sin bringeth damnation, what is to be thought of that sinne, which is accompanied with all evils, and hath waiting on it whatsoever is hatefull to GOD, damnable to man, and pleasant to Sathan.

Great is the damnation that hangeth over the heads of fornicators and adulterers. What shall I speake of other incommodities, which issue, and flow out of the stinking puddle of whoredome? Is not that treasure, which before all other is most regarded of honest persons, the good fame, and name of man and woman, lost through Whoredome: What patrimony or livehoode, what substance, what goods, what riches doth whoredome shortly consume and bring to nought: What habiliments, and strengths many times made weake, and destroyed with whordome? What wit is so fine, that is not besotted and defaced through whordome? What beauty (although it were never so excellent,) is not disfigured through whoredome? Is not whoredome an enemy to the pleasant flowre of youth, and bringeth it not gray haires and old age before the time? What gift of nature (although it were never so precious) is not corrupted with whoredome? Come not many foule and most loathsome diseases of whoredome? From whence come so many bastards and misbegotten children, to the high displeasure of GOD, and dishonour of holy wedlocke, but of whoredome? How many consume all their substance and goods, and at last fall into such extreme poverty, that afterward they steale, and so are hanged through whoredome? What contention and manslaughter commeth of whoredome? How many mai-

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dens be destroyed, how many wives corrupted, how many widowes defiled through whoredome? how much is the publique, and Common-weale impoverished, and troubled through whoredome? how much is Gods Word contemned and dispraised through whoredome and whoremongers? Of this vice commeth a great part of the divorces which (now a dayes) be so commonly accustomed, and used by mens private authority, to the great displeasure of GOD, and the breach of the most holy knot and bond of Matrimony. For when this most detestable sin is once crept into the breast of the adulterer, so that he is entangled with unlawfull and unchast love, straightwaies his true and lawfull wife is despised, her presence is abhorred, her company stinketh, and is loathsome, whatsoever she doth, is displeased: there is no quietnesse in the house so long as she is in sight: therefore to make short worke, she must away, for her husband can brooke her no longer. Thus through whoredome is the honest and harmelesse Wife put away, and an harlot received in her stead: and in like sort, it happeneth many times in the Wife towards her husband. O abomination! Christ our Saviour, very GOD and Man, comming to restore the Law of his heavenly Father unto the right sence, understanding, and meaning, (among other things) reformed the abuse of this Law of GOD. For whereas the Jewes used a long sufferance, by custome to put away their wives, at their pleasure, for every cause, Christ correcting that evill custome, did teach, that if any man put away his wife, and marrieth another, for any cause, except onely for adultery, (which then was death by the Law) he was an adulterer, and forced also his wife so divorced, to commit adultery, if she were joyned to any other man, and the man also so joyned with her, to commit adultery. *Matth. 19.*

In what case then are these adulterers, which for the love of an whore put away their true and lawfull wife, against all law, right, reason, and conscience? O how damnable is the estate wherein they stand! swift destruction shall fall on them if they repent not, and amend not: For God will not suffer holy wedlocke thus to be dishonoured, hated, and despised. He will once punish this fleshly and licentious manner of living, and cause that this holy Ordinance shall be had in reverence and honour. For surely, Wedlocke (as the Apostle saith) is honourable among all men, and the bed undefiled: but whoremongers and fornicators God will judge, that is to say, punish, and condemne. *Heb. 3.* But to what purpose is this labour taken, to describe and set forth the greatnesse of the sin of whoredome, and the discommodities that issue and flow out of it, seeing that breath and tongue shall sooner faile any man, than he shall or may be able to set it out according to the abomination and hainousnes thereof? Notwithstanding this is spoken to the intent that all men should flee whoredome, and live in the feare of GOD:

GOD grant that it may not be spoken in vaine.

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The third part of the Sermon againſt *Adultery.*

IN the ſecond part of this Sermon againſt adultery, that was laſt read, you haue learned how earneſtly the Scripture warneth us to auoid the ſinne of adultery, and to imbrace cleanneſſe of life: and that through adultery, we fall into all kinds of ſinne, and are made bond-ſlaues to the deuill: through cleanneſſe of life we are made members of Chriſt: and finally, how farre adultery bringeth a man from all goodneſſe, and driueth him headlong into all vices, miſchiefe, and miſery. Now will I declare vnto you in order, with what grieuous punishments GOD in times paſt plagued adultery, and how certaine worldly Princes alſo did puniſh it, that ye may perceiue that whoredome and fornication be ſinnes no leſſe deteſtable in the ſight of GOD and all good men, then I haue hitherto uttered. In the firſt booke of Moſes we read; that when mankind began to be multiplied vpon the earth, the men and women gaue their minds ſo greatly to fleſhly delight, and filthy pleaſure, that they liued without all feare of GOD. GOD ſeeing this their beaſtly and abominable liuing, and perceiuing that they amended not, but rather increaſed dayly more and more in their ſinfull and vncleane manners, repented that euer he had made man: and to ſhew how greatly he abhorreth adultery, whoredome, fornication, and all vncleanneſſe; he made all the fountaines of the deepe earth to burſt out, and the ſluces of heaben to be opened, ſo that the raine came downe vpon the earth by the ſpace of fourty dayes and fourty nights, and by this meanes deſtroyed the whole world, and all mankind, eight perſons only excepted, that is to ſay, Noe the preacher of righteouſneſſe (as S. Peter calleth him) and his wife, his three ſonnes, and their wiues. O what a grieuous plague did GOD caſt here vpon all liuing creatures for the ſinne of whoredome! For the which GOD tooke vengeance, not only of man, but of all beaſts, fowles, and all liuing creatures. Manſlaughter was committed before, yet was not the world deſtroyed for that; but for whoredome all the world (few only except) was ouerflowed with waters, and ſo periſhed. An example worthy to be remembred, that ye may learn to feare GOD. *Geneſis 4.*

We read againe, that for the filthy ſinne of vncleanneſſe, Sodom and Gomorrhe, and the other Cities nigh vnto them, were deſtroyed by Fire and Brimſtone from heaben, ſo that there was neither man, woman, child nor beaſt, nor yet any thing that grew vpon the earth then, left vndeſtroyed. Whoſe heart trembleth not at the hearing of this hiſtory? Who is ſo drowned in whoredome and vncleanneſſe, that will not now forſeber after leaue this abominable liuing, ſeeing that GOD ſo grieuouſ- *Geneſis 19.*

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ly punisheth uncleannesse, to raine fire and brimstone from heaven, to destroy whole Cities, to kill man, woman and child, and all other living creatures there abiding, to consume with fire all that ever grew? What can be more manifest tokens of GOD'S wrath and vengeance against uncleannesse and impurity of life? Marke this history (good people) and feare the vengeance of GOD. Doe you not read also, that GOD did smite Pharao and his house with great plagues, because that he ungodly defiled Sara the wife of Abraham? Likewise read we of Abimelech King of Gerar, although he touched her not by carnall knowledge. These plagues and punishments did GOD cast upon filthy and uncleane persons, before the Law was given (the Law of nature only raigning in the hearts of men) to declare how great love he had to Matrimony and wedlocke, and againe, how much he abhorred adultery, fornication and all uncleannesse. And when the law that forbad whoredome, was given by Moses to the Iewes, did not GOD command that the breakers thereof should be put to death? The words of the Law be these: Whoso committeth adultery with any mans wife, shall dye the death, both the man and the woman, because he hath broken wedlocke with his neighbours wife. In the Law also it was commanded, that a damosell and a man taken together in whoredome, should be both stoned to death. In another place we also read, that GOD commanded Moses to take all the head Rulers, and Princes of the people, and to hang them upon gibbets openly, that every man might see them, because they either committed or did not punish whoredome. Againe, did not GOD send such a plague among the people for fornication and uncleannesse, that they dyed in one day, three and twenty thousand? I passe over for lack of time, many other Histories of the holy Bible, which declare the grievous vengeance and heavy displeasure of GOD against whoremongers and adulterers. Certes this extreame punishment appointed of GOD, sheweth evidently how greatly GOD hateth whoredome. And let us not doubt, but that GOD at this present abhorreth all manner of uncleannesse, no lesse then he did in the old law, and will undoubtedly punish it, both in this world, and in the world to come. For he is a GOD that can abide no wickednesse: therefore ought it to be eschewed of all that tender the glory of GOD, and the salvation of their owne soules.

Genesis 12.

Genesi. 20.

Levit. 22.

Num. 25.

Psal. 5.

1 Cor. 10.

Saint Paul saith, All these things are written for our example, and to teach us the feare of GOD, and the obedience to his holy Law. For if GOD spared not the naturall branches, neither will he spare us that be but grafts, if we commit like offence. If GOD destroyed many thousands of people, many Cities, yea the whole world for whoredome, let us not flatter our selves, and thinke we shall escape free, and without punishment. For he hath promised in his holy Law, to send most grievous plagues upon them that transgresse, or break his holy Commandements. Thus have we heard how GOD punisheth the sinne of adultery: let us now heare certaine lawes, which the civill Magistrates devised in their Countries, for the punishment thereof; that we may learne how uncleannesse hath ever been detested in all well ordred Cities and Commonwealths.

wealthy, and among all honeſt perſons. The Law among the Leprejans was this, that when any were taken in adultery, they were bound, and carried three dayes through the City, and afterward as long as they liued were they deſpiled, and with ſhame and confuſion, counted as perſons voyd of all honeſty. Among the Locrenſians, the adulterers haue both their eyes thruſt out. The Romans in times paſt, puniſhed whoredome, ſometimes by fire, ſometimes by ſword. If any man among the Egyptians had been taken in adultery, the law was, that he ſhould openly in the preſence of all the people be ſcourged naked with whippes, vnto the number of a thouſand ſtripes; the woman that was taken with him had her noſe cut off, whereby ſhe was knowne euer after to be a whore, and therefore to be abhorred of all men. Among the Arabians, they that were taken in adultery, had their heads ſtricken from their bodies. The Athenians puniſhed whoredome by death in like manner. So likewiſe did the barbarous Tartarians. Among the Turkes, euen at this day, they that be taken in adultery, both man and woman, are ſtoned ſtraightway to death without mercy. Thus we ſee what godly acts were deviſed in times paſt of the high powers, for the putting away of whoredome, and for the maintaining of holy Matrimony or wedlock, and pure converſation. And the authors of theſe acts were no Chriſtians, but the heathen: yet were they ſo inflamed with the loue of honeſty, and pureneſſe of life, that for the maintenance, and conſeruation or képing up of that, they made godly Statutes, ſuffering neither fornication or adultery to raigne in their Realmes vnpuniſhed. Chriſt ſaid to the people, The Niniuites ſhall riſe at the iudgment with this Nation (meaning the vnfaithfull Iewes) and ſhall condemn them: for they repented at the preaching of Jonas, but behold (ſaith he) a greater then Jonas is here (meaning himſelfe) and yet they repent not. Shall not (thinke you) likewiſe the Locrenſians, Arabians, Athenians, with ſuch other, riſe vp in the iudgment, and condemne vs, for as much as they ceaſed from whoredome at the commandement of man; and we haue the Law, and manifeſt precepts, and Commandements of GOD, and yet forſake we not our filthy converſation? Truly, truly, it ſhall be eaſier at the day of iudgment to theſe heathen, then to vs, except we repent and amend. For though death of body ſéemeth to vs a grieuous puniſhment in this world, for whoredome: yet is that paine nothing in compariſon of the grieuous torments which adulterers, fornicators, and all vnclean perſons ſhall ſuffer after this life. For all ſuch ſhall be excluded, and thut out of the kingdome of heauen, as S. Paul ſaith, Be not deceiued, for neither whoremongers, nor worſhippers of Images, nor adulterers, nor effeminate perſons, nor Sodomites, nor theeues, nor couetous perſons, nor drunkards, nor curſed ſpeakers, nor pillers, ſhall inherit the Kingdome of GOD. And S. John in his Reuelation ſaith, That whoremongers ſhall haue their part with murtherers, ſorcerers, enchaunters, lyers, idolaters, and ſuch other, in the lake which burneth with fire and brimſtone, which is the ſecond death. The puniſhment of the body, although it be death, hath an end: but the puniſhment of the ſoule, which S. John calleth the ſecond death, is euerla-

Lawes deviſed for the puniſhment of whoredome.

Math. 12.

1 *Cor.* 6. *Galat.* 5. *Ephe.* 5.

Apoc. 20.

ting, there shall be fire and brimstone, there shall be weeping and gnashing of teeth, the worme that there shall gnaw the conscience of the damned, shall never dye. O, whose heart distilleth not even drops of blood, to heare and consider these things? If we tremble and shake at the hearing and naming of these paines, Oh what shall they doe that shall feele them, that shall suffer them, yea, and ever shall suffer, worlds without end! GOD have mercy upon us. Who is now so drowned in sinne, and past all godlinesse, that he will set more by filthy and stinking pleasure (which soone passeth away) then by the losse of everlasting glory? Againe, who will so give himselfe to the lusts of the flesh, that he feareth nothing at all the paine of Hell fire? But let us heare how we may eschew the sinne of whoredome and adultery, that we may walke in the feare of GOD, and be free from those most grievous and intolerable torments, which abide all uncleane persons. Now, to avoyd fornication, adultery, and all uncleannesse, let us provide, that above all things we may kepe our hearts pure and cleane from all evill thoughts and carnall lusts: for if that be once infected and corrupt, we fall headlong into all kind of ungodlinesse. This shall we easily doe, if when we feele inwardly, that Sathan our old enemy tempteth us unto whoredome, we by no meanes consent to his crafty suggestions, but valiantly resist and withstand him by strong faith in the Word of GOD, alledging against him alwayes in our heart, this commandement of GOD: Scriptum est, Non mœchaberis. It is written, Thou shalt not commit whoredome. It shall be good also for us, ever to live in the feare of GOD, and to set before our eyes the grievous threatnings of GOD against all ungodly sinners; and to consider in our minds, how filthy, beastly, and short that pleasure is, whereunto Sathan continually stirreth and moveth us: And againe, how the paine appointed for that sinne, is intolerable, and everlasting. Moreover, to use a temperance and sobriety in eating and drinking; to eschew uncleane communication, to avoyd all filthy company, to flee idlenesse, to delight in reading the holy Scriptures, to watch in godly prayers, and vertuous meditation; and at all times to exercise some godly travailes, shall helpe greatly unto the eschewing of whoredome.

Matth. 13. *Marke* 9.

Remedies whereby to avoyd fornication and adultery.

And here are all degrées to be monished, whether they be married or unmarried, to love chastity and cleannesse of life. For the married are bound by the Law of GOD so purely to love one another, that neither of them seeke any strange love. The man must only cleave to his wife, and the wife againe only to her husband: they must so delight one in anothers company, that none of them covet any other. And as they are bound thus to live together in all godlinesse and honesty, so likewise it is their duty, vertuously to bring up their children, and provide that they fall not into Sathans snare, nor into any uncleannesse; but that they come pure and honest unto holy wedlocke, when time requireth. So likewise ought all Masters and Rulers to provide that no whoredome, nor any point of uncleannesse be used among their servants. And againe, they that are single, and feele in themselves that they cannot live without

out the company of a woman, let them get wiues of their owne, and so liue godly together: For it is better to marry then to burne. 1 Cor. 7.

And to auoyd fornication, saith the Apostle, let euery man haue his own wife, and euery woman her own husband. Finally, all such as feel in themselues a sufficiency, and ability (through the working of GODS Spirit) to lead a sole, and continent life, let them prayse GOD for his gifts, and seek all meanes possible to maintaine the same: as by reading of holy Scriptures, by godly meditations, by continuall prayers, and such other vertuous exercises. If we all on this wise will endeauour our selues to eschew fornication, adultery, and all vncleannesse, and lead our liues in all godlinesse, and honesty, serving GOD with a pure, and clean heart, and glorifying him in our bodies, by the leading an innocent, and harmelesse life, we may be sure to be in the number of those, of whom our Sauiour Christ speaketh in the Gospell in this manner, Blessed are the pure in heart, for they shall see God: to whom alone be all glory, honour, Matth. 5. rule, and power, worlds without end, Amen.

A SERMON AGAINST Contention, *and* Brawling.

This day (good Christian people) shall be declared vnto you, the vnprofitablenesse, and shamefull vnhonesty of contention, strife, and debate, to the intent that when you shall see, as it were in a table painted before your eyes, the euill fauouredneesse, and deformity of this most detestable vice, your stomack may be moued to rise against it, and to detest, and abhorre that sinne, which is so much to be hated, and pernicious, and hurtfull to all men. But among all kinds of Contention, none is more hurtfull then is Contention in matters of Religion. Eschew (saith Saint Paul) fo- 1 Tim. 1. lish, and vnlearned questions, knowing that they breed strife. It be- 2 Tim. 2. commeth not the seruant of GOD to fight, or strife, but to be milde toward all men. This contention, and strife was in Saint Pauls time among the Corinthians, and is at this time among us englishmen. For too many there be, which vpon the Ale-benches, or other places, delight to set forth certaine questions, not so much pertaining to edification, as

to vaine-glory, and shewing forth of their cunning, and so unsoberly to reason, and dispute, that when neither part will give place to other, they fall to chiding, and contention, and sometime from hot words, to further inconvenience. Saint Paul could not abide to heare among the Corinthians these words of discord or division, I hold of Paul, I of
1 Cor. 3. Cephas, and I of Apollo. What would he then say, if he heard these words of Contention (which be now almost in every mans mouth?) he is a Pharise, he is a Gospeller, he is of the new sort, he is of the old faith, he is a new broached brother, he is a good Catholike Father, he is a Papist, he is an Hereticke. O how the Church is divided? Oh how the cities be cut, and mangled? Oh how the coate of Christ, that was without seam, is all to rent, and torne? O body mysticall of Christ, where is that holy and happy unity, out of the which whosoever is, he is not in Christ? if one member be pulled from another, where is the body? If the body be drawn from the head, where is the life of the body? We cannot be joyned to Christ our head, except we be glued with concord, and charity one to another. For he that is not of this unity, is not of the Church of Christ, which is a congregation or unity together, and not a
1 Cor. 3. division. Saint Paul saith, that as long as emulation or envying, contention, and factions or sects be among us, we be carnall, and walke according to the fleshly man. And Saint James saith, If ye have bitter
James 3. emulation or envying, and contention in your hearts, glory not of it: for whereas contention is, there is unstedfastnesse, and all evill deeds. And why do we not hear Saint Paul, which prayeth us, whereas he
1 Cor. 1. might command us, saying, I beseech you in the Name of our Lord Jesus Christ, that you will speak all one thing, and that there be no dissention among you, but that you will be one whole body, of one mind, and of one opinion in the truth. If his desire be reasonable, and honest, why doe we not grant it? If his request be for our profit, why do we refuse it? And if we list not to heare his petition of prayer, yet let us heare his exhorta-
Ephes. 4. tion, where he saith, I exhort you that you walke as it becommeth the vocation in which you be called, with all submission, and meekenesse, with lenity, and softnesse of mind, bearing one another by charity, studying to keep the unity of the Spirit by the bond of peace: for there is one Body, one Spirit, one Faith, one Baptisme. There is (saith he) but one Body, of the which he can be no lively member, that is at variance with the other members. There is one Spirit, which joyneth, and knitteth all things in one. And how can this one Spirit raigne in us, when we among our selves be divided? There is but one faith, and how can we then say, he is of the old faith, and he is of the new faith? There is but one Baptisme, and then shall not all they which be baptised be one? Contention causeth division: wherefore it ought not to be among Christians, whom one Faith, and Baptisme joyneth in an unity. But if we con-
Phil. 2. temne Saint Pauls request, and exhortation, yet at the least let us regard his earnest intreating, in the which he doth very earnestly charge us, and (as I may so speake) conjure us in this forme, and manner, If there be any consolation in Christ, if there be any comfort of love, if you have

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any fellowſhip of the Spirit, if you haue any bowels of pity, and compaſſion, fulfill my joy, being all like affected, hauing one charity, being of one minde, of one opinion, that nothing be done by contention, or vaine-glory. Who is he that hath any bowels of pitty, that will not be moued with theſe woꝛds ſo pithy? Whoſe heart is ſo ſtony, that the ſwoꝛd of theſe woꝛds (which be moꝛe ſharpe then any two-edged ſwoꝛd) may not cut, and breake aſunder? wheꝛefoꝛe let us endeauour our ſelues to fulfill S. Pauls joy here in this place, which ſhall be at length to our great joy in another place. Let us ſo ꝛeade the Scripture, that by reading thereof, we may be made the better liuers, rather then the moꝛe contentious diſputers. If any thing be neceſſary to be taught, reaſoned, or diſputed, let us do it with all meekneſſe, ſoftneſſe, and lenity. If any thing ſhall chance to be ſpoken uncomely, let one beare anothers frailety. He that is faulty, let him rather amend, then defend that which he hath ſpoken amiſſe, leſt he fall by contention from a fooliſh errour into an obſtinate hereſie. Foꝛ it is better to giue place meekely, then to winne the victoꝛy with the breach of charity, which chanceth when euery man will defend his opinion obſtinately. If we be the Chriſtian men, why doe we not follow Chriſt, which ſaith, Learne of me, foꝛ I am meeke, and lowly in heart. A diſciple muſt learne the leſſon of his Schoole-maſter, and a ſeruant muſt obey the commandement of his Maſter He that is wiſe, and learned (ſaith Saint James) let him ſhew his goodneſſe by his good converſation, and ſoberneſſe of his wiſedome. Foꝛ where there is enuy, and contention, that wiſedome commeth not from GOD, but is woꝛldly wiſedome, mans wiſedome, and diuelliſh wiſedome. Foꝛ the wiſedome that commeth from aboue from the Spirit of God, is chaſte, and pure, coꝛrupted with no euill affections: it is quiet, meeke, and peaceable, abhoꝛring all deſire of contention: it is tractable, obedient, not grudging to learne, and to giue place to them that teach better foꝛ the reformation. Foꝛ there ſhall neuer be an end of ſtriuing, and contention, if we contend who in contention ſhall be maſter, and haue the ouer-hand, if wee ſhall heape errour upon errour, if we continue to defend that obſtinately, which was ſpoken unaduiſedly. Foꝛ truth it is, that ſtifneſſe in maintaining an opinion, breedeth contention, brawling, and chiding, which is a vice among all other moſt pernicious, and peſtilent to common peace, and quietneſſe. As it ſtandeth betwixt two perſons, and parties (foꝛ no man commonly doth chide with himſelfe) ſo it compꝛehendeth two moſt deteſtable vices: the one is picking of quarrells, with ſharpe, and contentious woꝛds: the other ſtandeth in froward anſwering, and multiplying euill woꝛds againe. The firſt is ſo abominable, that Saint Paul ſayth, If any that is called a brother, be a woꝛſhipper of idols, a brawler, a picker of quarrels, a thiefe, or an extoꝛtioner, with him that is ſuch a man, ſee that yee eat not. Now here conſider, that Saint Paul numbꝛeth a ſcolder, a brawler, or a picker of quarrels, among thieues, and idolaters, and many times there commeth leſſe hurt of a thiefe, then of a rayling tongue: foꝛ the one taketh away a mans good name, the other taketh but his riches, which is of much leſſe value, and

How wee ſhould read the Scripture.

Math. 11.

Iames 3.

1 Cor. 5.

Againſt quarrell picking.

eſtimation then is his good name. And a thiefe hurteth but him from whom he ſtealeth: but he that hath an evill tongue, troubleth all the Towne where he dwelleth, and ſometimes the whole Country. And a rayling tongue is a peſtilence ſo full of contagiouſneſſe, that Saint Paul willeth Chriſtian men to forbeare the company of ſuch, and neither to eate nor drinke with them. And whereas he will not that a Chriſtian woman ſhould forſake her husband, although he be an Infidell, or that a Chriſtian ſervant ſhould depart from his Maſter, which is an Infidell and heathen, and ſo ſuffer a Chriſtian man to keep company with an Infidell: yet he forbiddeth us to eat or drink with a ſcolder, or quarrel-picker. And alſo in the firſt chapter to the Corinthians, he ſaith thus, Be not deceived, for neither fornicators, neither worſhippers of Idols, neither thieves, nor drunkards, nor curſed ſpeakers ſhall dwell in the kingdom of heaven. It muſt needs be a great fault, that doth move, and cauſe the Father to diſinherit his naturall ſonne. And how can it other wiſe be, but that this curſed ſpeaking muſt needs be a moſt damnable ſin, the which doth cauſe GOD our moſt mercifull, and loving Father, to deprive us of his moſt bleſſed kingdome of heaven? Againſt froward anſwering. And the other ſin that ſtanderh in requiting taunt for taunt, ſpeaketh Chriſt himſelf, ſaying, I ſay unto you, reſiſt not evill, but love your enemies, and ſay well by them that ſay evill by you, do well unto them that doe evill unto you, and pray for them that do hurt, and perſecute you, that you may be the children of your Father which is in heaven, who ſuffereth his Sunne to riſe both upon good, and evill, and ſendeth his rain both upon the juſt, and unjuſt. To this doctrine of Chriſt agreeth very well the teaching of Saint Paul, that choſen veſſell of GOD, who ceaſeth not to exhort, and call upon us, ſaying, Bleſſe them that curſe you, bleſſe, I ſay, and curſe not, recompenſe to no man evill for evill, if be poſſible (as much as lyeth in you) live peaceably with all men.

1 Cor. 5.

1 Cor. 6.

Math. 5.

Rom. 12.

Rom. 12.

The ſecond part of the Sermon *againſt Contention.*

HAth been declared unto you in this Sermon againſt ſtrife, and brawling, what great inconvenience commeth thereby, ſpecially of ſuch contention as groweth in matters of religion: and how when as no man will give place to another, there is none end of contention, and diſcord: and that unity which GOD requireth of Chriſtians, is utterly thereby neglected, and broken: and that this contention ſtanderh chiefly in two points, as in picking of quarrels, and making of froward anſwers. Now yee ſhall heare Saint Pauls words, ſaying, Dearly beloved, avenge not your ſelves, but rather give place unto wrath, for it is written, Vengeance is mine, and

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I will revenge, saith the Lord. Therefore if thine enemy hunger, feed him, if he thirst, give him drink: be not overcome with evill, but overcome evill with goodnesse. All these be the words of Saint Paul: but they that be full of stomack, and set so much by themselves, that they may not abide so much as one evill word to be spoken of them, peradventure will say: If I be reviled, shall I stand still like a goose, or a foole, with my finger in my mouth? Shal I be such an ideot, and dizard, to suffer every man to speake upon me what they list, to rayle what they list, to spue out all their venome against me at their pleasures? is it not convenient that he that speaketh evill, should be answered accordingly? If I shall use this lenity, and softnesse, I shall both increase mine enemies frowardnesse, and provoke other to do like. Such reasons make they that can suffer nothing, for the defence of their impatience. And yet if by froward answering to a froward person, there were hope to remedy his frowardnesse, he should lesse offend that so should answere, doing the same not of ire or malice, but only of that intent, that he that is so froward or malicious, may be reformed. But he that cannot amend another mans fault, or cannot amend it without his own fault, better it were that one should perish then two. Then if he cannot quiet him with gentle words, at the least let him not follow him in wicked, and uncharitable words. If he can pacifie him with suffering, let him suffer, and if not, it is better to suffer evill, then to do evil, to say well, then to say evill. For to speak well against evill commeth of the Spirit of GOD; but to render evill for evill, cometh of the contrary Spirit. And he that cannot temper nor rule his own anger, is but weak and feeble, and rather more like a woman or a child, then a strong man. For the true strength, and manlinesse is to overcome wrath, and to despise injuries, and other mens foolishnesse. And besides this, he that shall despise the wrong done unto him by his enemy, every man shall perceive that it was spoken or done without cause: whereas contrarily, he that doth fume, and chafe at it, shall helpe the cause of his adversary, giving suspition that the thing is true. And in so going about to revenge evill, we shew our selves to be evill, and while we will punnish, and revenge another mans folly, wee double, and augment our own folly. But many pretences finde they that be wilfull, to colour their impatience. Mine enemy, say they, is not worthy to have gentle words and deeds, being so full of malice or frowardnesse. The lesse hee is worthy, the more art thou therefore allowed of GOD, and the more art thou commended of Christ, for whose sake thou shouldest render good for evill, because he hath commanded thee, and also deserved that thou shouldest so doe. Thy neighbour hath peradventure with a word offended thee: call thou to thy remembrance with how many words, and deeds, how grievously thou hast offended thy Lord GOD. What was man, when Christ dyed for him? Was he not his enemie, and unworthy to have his favour, and mercy? Even so, with what gentlenesse, and patience doth he forbeare, and tolerate, and suffer thee, although he is daily offended by thee? Forgive therefore a light trespasse to thy neighbour,

A question.

Answere.

that

that Chriſt may forgiue the many thouſand of treſpaſſes, which art euery day an offender. For if thou forgiue thy brother, being to the a treſpaſſer, then haſt thou a ſure ſigne, and token, that GOD will forgiue the, to whom all men be debters, and treſpaſſers. How wouldeſt thou haue GOD merciſull to the, if thou wilt be cruell unto thy brother? Canſt thou not finde in thine heart to doe that towards another that is thy fellow, which God hath done to the, that art but his ſeruant? Ought not one ſinner to forgiue another, ſeeing that Chriſt which was no ſinner, did pray to his Father for them that without mercy, and deſpitefully put him to death? Who, when he was reuiled, he did not uſe reuiling words againe, and when he ſuffered wrongfully, he did not threaten, but gaue all vengeance to the iudgement of his Father which iudgeth righteſully. And what craketh thou of thy head, if thou labour not to be in the body? Thou canſt be no member of Chriſt, if thou follow not the ſteps of Chriſt: who (as the Prophet ſaith) was led to death like a Lambe, not opening his mouth to reuiling, but opening his mouth to praying for them that crucified him, ſaying, Father, forgiue them, for they cannot tell what they doe. The which example, anon after Chriſt, Saint Steven did follow, and after Saint Paul: Wee be euill ſpoken of, (ſaith he) and we ſpeake well: we ſuffer perſecution, and take it patiently: We curſe us, and we gently entreat. Thus Saint Paul taught that he did, and he did that he taught. Bleſſe you (ſaith he) them that perſecute you: bleſſe you, and curſe not. Is it a great thing to ſpeak well to thine aduerſary, to whom Chriſt doth command the to do well? David, when Shimei did call him all to naught, did not chide againe, but ſaid patiently, Suffer him to ſpeak euill, if perchance the Lord will haue mercy on mee. Hiſtories be full of examples of heathen men, that tooke very meekly both opprobrious, and reproachfull words, and injurious or wrongfull deeds. And ſhall thoſe heathen excell in patience us that profeſſe Chriſt, the teacher, and example of all patience? Lyſander, when one did rage againſt him, in reuiling of him, he was nothing moued: but ſaid, Go to, goe to, ſpeak againſt me as much, and as oft as thou wilt, and leaue out nothing, if perchance by this meanes thou mayeſt diſcharge the of thoſe naughty things, with the which it ſeemeth that thou art full laden. Many men ſpeake euill of all men, becauſe they can ſpeak well of no man. After this ſort, this wiſe man abuſeth from him, the reproachfull words ſpoken unto him, imputing, and laying them to the naturall ſickneſſe of his aduerſary. Pericles, when a certain ſcolder, or rayling fellow did reuile him, he anſwered not a word againe, but went into a gallery, and after towards night, when he went home this ſcolder followed him, raging ſtill more and more, becauſe he ſaw the other to ſet nothing by him: and after that he came to his gate (being darke night) Pericles commanded one of his ſeruants to light a Torch, and to bring the ſcolder home to his owne houſe. He did not only with quietneſſe ſuffer this brawler patiently, but alſo recompenced an euill turne with a good turne, and that to his enemy. Is it not a ſhame for us that profeſſe Chriſt, to be worſe then heathen people, in a thing chiefly pertaining to Chriſts religion: Shall philoſophy

1 Peter 2.

Eſay 53.

Luke 23.

Acts 7.

1 Cor. 4.

loſophy perſwade them more then GODS Word ſhall perſwade us? Shall naturall reaſon prevaile more with them, then religion ſhall with us? Shall mans wiſedome lead them to thoſe things, whereunto the heavenly Doctrine cannot lead us? What blindneſſe, wilfulneſſe, or rather madneſſe is this? Pericles being provoked to anger with many villainous words, anſwered not a word. But we, ſtirred but with one little word, what foule worke doe we make? how doe we fume, rage, ſtampe, and ſtare like mad men? Many men of every trifle will make a great matter, and of the ſparke of a little word will kindle a great fire, taking all things in the worſt part. But how much better is it, and more like to the example and Doctrine of Chriſt, to make rather of a great fault in our neighbour, a ſmall fault, reaſoning with our ſelves after this ſort: He ſpake theſe words, but it was in a ſudden heat, or the drinke ſpake them, and not he, or he ſpake them at the motion of ſome other, or he ſpake them being ignorant of the truth, he ſpake them not againſt me, but againſt him whom he thought me to be. But as touching evill ſpeaking, he that is ready to ſpeake evill againſt other men, firſt let him examine himſelfe, whether he be faultleſſe, and cleare of the fault which he findeth in another. For it is a ſhame, when he that blameth another for any fault, is guilty himſelfe, either in the ſame fault, or in a greater. It is a ſhame for him that is blind to call another man blind, and it is more ſhame for him that is whole blind, to call him blinkard that is but purblind. For this is to ſee a ſtraw in anothers mans eye, when a man hath a blocke in his owne eye. Reaſons to move men from quarrel-picking.

Then let him conſider, that he that uſeth to ſpeake evill, ſhall commonly be evill ſpoken of againe. And he that ſpeaketh what he will for his pleaſure, ſhall be compelled to heare what he would not, to his diſpleaſure. Moreover, let him remember that ſaying, That we ſhall give an account for every idle word. How much more then ſhall we make reckening for our ſharpe, bitter, brawling and chiding words, which provoke our brother to be angry, and ſo to the breach of his Charity? And as touching evill anſwering, although we be never ſo much provoked by other mens evill ſpeaking, yet we ſhall not follow their frowardneſſe by evill anſwering, if we conſider that anger is a kind of madneſſe, and that he which is angry, is (as it were, for the time) in a phrenſie. Wherefore let him beware, leſt in his fury he ſpeake any thing, whereof afterward he may have juſt cauſe to be ſorry. And he that will defend, that anger is not fury, but that he hath reaſon, even when he is moſt angry: then let him reaſon thus with himſelfe, when he is angry. How I am ſo moved and chafed, that within a little while after I ſhall be otherwiſe minded: wherefore then ſhould I now ſpeake any thing in mine anger, which hereafter, when I would faineſt, cannot be changed? Wherefore ſhall I doe any thing, now being (as it were) out of my wit, for the which, when I ſhall come to my ſelfe againe, I ſhall be very ſad? Why doth not reaſon, why doth not godlineſſe, yea, why doth not Chriſt obtaine that thing now of me, which hereafter time ſhall obtaine of me? If a man be called an adulterer, uſurer, drunkard, or by any other Matth. 12. Reaſons to move men from froward anſwering.

ſhame-

thanefull name, let him consider earnestly, whether he be so called truly or falsely: if truly, let him amend his fault, that his adversary may not after worthily charge him with such offences: if these things be laid against him falsely, yet let him consider whether he hath given any occasion to be suspected of such things, and so he may both cut off that suspition whereof this slander did arise, and in other things shall live more warily. And thus using our selves, we may take no hurt, but rather much good, by the rebukes and slanders of our enemy. For the reproach of an enemy may be to many men a quicker spurre to the amendment of their life, then the gentle monition of a friend. Philippus the King of Macedony, when he was evill spoken of by the chiefe Rulers of the City of Athens, he did thanke them heartily, because by them he was made better, both in his words and deeds: For, I study (saith he) both by my sayings and doings to prove them lyers.

The third part of the Sermon *against Contention.*

YE have heard in the last lection of the sermon against strife and brawling, how we may answer them which maintaine their froward sayings in contention, and that will revenge with words such evill as other men doe them: and finally, how we may according to GODS will order our selves, and what to consider towards them when we are provoked to contention and strife with raying words. Now to proceed in the same matter, you shall know the right way how to disprove and overcome your adversary and enemy. This is the best way to disprove a mans adversary; so to live, that all which shall know his honesty may beare witnesse that he is slandered unworthily. If the fault whereof he is slandered be such, that for the defence of his honesty he must needs make answere, let him answere quietly and softly, on this fashion; That those faults be laid against him falsely. For it is truth that the wise man saith, A soft answere appeaseth anger; and a hard and sharpe answere doth stirre up rage and fury. The sharpe answere of Nabal provoked David to cruell vengeance; but the gentle words of Abigal quenched the fire againe that was all in a flame. And a speciall remedy against malicious tongues, is to arme our selves with patience, meeknesse, and silence, lest with multiplying words with the enemy, we be made as evill as he. But they that cannot beare an evill word, peradventure for their owne excuse will alledge that which is written: He that despiseth his good name is cruell. Also we read, Answer a foole according to his foolishnesse. And our Lord Jesus did hold his peace at certaine evill sayings, but to some he answered diligently. He heard men call him a Samaritane, a Carpenters sonne, a wine drinker, and he held his peace: but when he heard them say, Thou hast the divell within

Pro. 15.

1 King. 25.

Objection.

Pro. 26.

Answer.

within thee, be anſwered to that earneſtly. Truth it is indeed, that there is a time when it is convenient to anſwere a foole according to his foolishneſſe, leſt he ſhould ſeeme in his owne conceit to be wiſe. And ſometime it is not profitable to anſwere a foole according to his foolishneſſe, leſt the wiſe man be made like to the foole. When our infamy or the reproach that is done unto us is joyned with the perill of many, then it is neceſſary in anſwering, to be quicke and ready. For we read, that many holy men of good zeale, have sharpely and fiercely both ſpoken, and anſwered tyrants and evill men: which sharpe words came not of anger, rancour, or malice, or deſire of vengeance, but of a fervent deſire to bring them to the true knowledge of GOD, and from ungodly living, by an earneſt and sharpe rebuke, and chiding. In this zeale, Saint John Baptiſt called the Phariſees Adders-brood: and Saint Paul called the Galatians, Fooles: and the men of Creete, he called lyers, evill beaſts, and ſluggiſh bellies: and the falſe apoſtles, he called dogges, and crafty workmen. And his zeale is godly, and to be allowed, as it is plainly proved by the example of Chriſt, who although he were the fountaine and ſpring of all meekeneſſe, gentleneſſe, and ſoftneſſe, yet he called the obſtinate Scribes and Phariſees, blind guides, fooles, painted graves, hypocrites, Serpents, Adders brood, a corrupt and wicked generation. Alſo he rebuketh Peter eagerly, ſaying, Goe behind me Sathan. Likewiſe S. Paul reproveth Elymas, ſaying, O thou full of craft and guile, enemy to all juſtice, thou ceaſeſt not to deſtroy the right waies of GOD: and now lo, the hand of the Lord is upon thee, and thou ſhalt be blind, and not ſee for a time. And S. Peter reprehendeth Ananias very sharpely, ſaying, Ananias, how is it that Sathan hath filled thy heart, that thou ſhouldeſt lie unto the holy Ghoſt? This zeale hath been ſo fervent in many good men, that it hath ſtirred them, not only to ſpeake bitter and eager words, but alſo to doe things which might ſeeme to ſome to be cruell, but indeed they be very juſt, charitable and godly, becauſe they were not done of ire, malice, or contentious mind, but of a fervent mind to the glory of GOD, and the correction of ſinne, executed by men called to that office. For in this zeale our Lord Jeſus Chriſt did drive with a whippe the buyers and ſellers out of the Temple. In this zeale Moſes brake the two Tables which he had received at GODS hand, when he ſaw the Iſraelites dancing about the Calfe, and cauſed to be killed xxiii. M of his owne people. In this zeale Phinees the ſonne of Eleaſar, did thruſt through with his ſword Zimri and Cosbi, whom he found together joyned in the act of uncleanneſſe. Wherefore now to returne againe to contentious words, and eſpecially in matters of Religion, and GODS Word (which would be uſed with all modeſty, ſobernesſe, and chaſtity) the words of Saint James ought to be well marked and borne in memory, where he ſaith, that of contention riſeth all evill. And the wiſe King Salomon ſaith, honour is due to a man that keepeth himſelfe from contention, and all that mingle themſelves therewith, be fooles. And becauſe this vice is ſo much hurtfull to the ſocietie of a common wealth, in all well-ordred Cities, theſe common brawlers and ſcolders be punished

Math. 3. Galat. 3. Titus 1. Phil. 3.

Math. 23.

Math. 16.

Acts 13.

Acts 5.

John 2.

Exodus 32.

Num. 25.

But theſe examples are not to be followed of every body, but as men be called to office, and ſet in authority.

Pro. 20.

with

with a notable kind of paine: as to be ſet on the cucking ſtoole, pillory, or ſuch like. And they be unworthy to live in a common-wealth, the which doe as much as lieth in them, with brawling and ſcolding to diſturbe the quietneſſe and peace of the ſame. And whereof commeth this contention, ſtrife and variance, but of pride and vaine glory? Let us therefore humble our ſelves under the mighty hand of GOD, which hath promiſed to reſt upon them that be humble and low in ſpirit. If we be good and quiet Chriſtian men, let it appeare in our ſpeech and tongues. If we have forſaken the Divell, let us uſe no more Divelish tongues: he that hath been a raying ſcolder, now let him be a ſober counſeller. He that hath been a malicious ſlaunderer, now let him be a loving comforter. He that hath been a vaine railer, now let him be a ghoſtly teacher. He that hath abuſed his tongue in curſing, now let him uſe it in bleſſing. He that hath abuſed his tongue in evill ſpeaking, now let him uſe it in ſpeaking well. All bitterneſſe, anger, raying and blaſphemy, let it be avoyded from you. If you may, and if it be poſſible, in no wiſe be angry. But if you may not be cleane voyd of this paſſion, then yet ſo temper and bridle it, that it ſtirre you not to contention and brawling. If you be provoked with evill ſpeaking, arm your ſelves with patience, lenity and ſilence, either ſpeaking nothing, or elſe being very ſoft, meeke and gentle in anſwering: Overcome thine adverſary with benefits and gentleneſſe. And above all things, keepe peace and unity: be no peace-breakers, but peace-makers. And then there is no doubt, but that GOD the Author of comfort and peace, will grant us peace of conſcience, and ſuch concord and agreement, that with one mouth and mind, we may glorifie GOD the Father of our Lord Jeſus Chriſt: to whom be all glory, now and for ever.

1 Pet. 5. Luke 1.

AMEN.

HEreafter ſhall follow Sermons of Faſting, Praying, Almes-deeds: of the Nativity, Paſſion, Reſurrection, and Aſcenſion of our Saviour Chriſt: of the due receiving of his bleſſed Body and Blood, under the forme of Bread and Wine: Againſt Idleneſſe, againſt Gluttony and Drunkenneſſe, againſt Covetouſneſſe, againſt Envy, Ire, and Malice; with many other matters, as well fruitfull as neceſſary to the edifying of Chriſtian people, and the encreaſe of godly living.

God ſave the King.